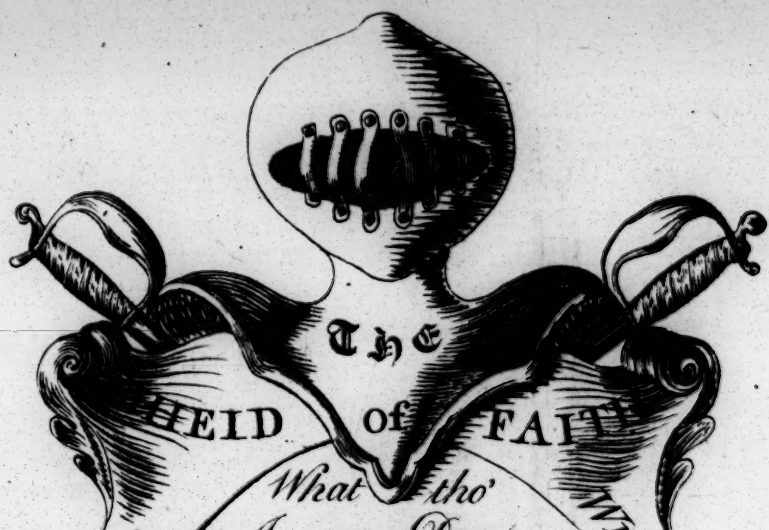




What tho'
I every Day
Meet many a Foe
Dauntles, I keep the Way:
Jesus is my servin' old Shield;
He's a shield impenetrable,
This by the Hand of Faith I wield,
Nor Hell to vanquish me is able:
Brighter than burnish'd Gold, or polish'd brass,
My Savior's dazzling Majesty surrounds me.
And guarded by his ev'ry Attribute I pass
Safe thro' an host, nor all their Rage confounds me:
Yea Satan's self undauntedly I face,
This Shield shall guard my Soul fr' evil,
It breaks the hostile sword in twain,
Terrifies the Coward Devil,
Turns his Arrows back again.
This Shield shall still defend
From satanic spike,
Till Heav'n shall lend
The Fight

WELL is he call'd my SHIELD, who quench'd the FURY DART.

THAT JUSTICE
Edw. Roberts Sculp.

4

T H E
FAITHFULNESS OF GOD
I N H I S
W O R D E V I N C E D :
O R , T H E
FULFILLING OF THE SCRIPTURES
I N T H E
BELIEVER'S OWN EXPERIENCE.

ESPECIALLY WITH RESPECT TO

- | | | |
|------------------------------|--|-----------------------------|
| I. The Internal Warfare. | | IV. The Accomplishment of |
| II. The Deceit of the Heart. | | the Promises. And likewise, |
| III. The Methods of Satan. | | V. Of such Threatnings as |
| | | relate to GOD's own People. |

Being the Sum and Substance of Mr. FLEMING's First
Argument (in his most excellent Book on
THE FULFILMENT OF SCRIPTURE)
turned into plain Verse, by

K

JOHN RYLAND, JUNIOR.

TO WHICH IS PREFIXED,
THE SHIELD OF FAITH, neatly engraved.

L O N D O N :

Printed by J. W. PASHAM: And Sold by J. BUCKLAND,
in Paternoster-Row; and J. DERMER; Horslydown New
Stairs, Shad-Thames, Southwark. M DCC LXXIII.



T H E

P R E F A C E.

IF the Reader has tasted that the LORD is gracious, knows the plague of the heart, and the love of the SPIRIT, the *matter* of the following lines will be pleasant; and (attended with the divine blessing) profitable. I may speak boldly in this respect, because the *matter* was another's: As to the *manner*, I was induced to clothe Mr. *Fleming's* excellent thoughts in a new dress; because his writings are very scarce, the stile is old, and has many *Scoticisms* (which render it less intelligible and agreeable to most of the children of GOD in this part of the island); and likewise because verse sticks better on the mind than prose—I own it was versified in much haste (in seventeen days); almost all written amidst much noise and many interruptions,

A 2

P R E F A C E.

terruptions, and I had many other matters to attend to: But if the poetry charm not the fancy of critics, it may be the more intelligible to the poor unlettered heirs of the kingdom; who, though rich in faith, have no dictionary to explain hard words, nor can they relish or comprehend lofty flights of poetry; so likewise there may be less danger of a very deceitful heart, drawing me to aim at my own applause, instead of solely intending the honor of my SAVIOR, and the promotion of the comfort and sanctification of HIS dear people.

I PRAY GOD my eye may be single, if HE bless this feeble attempt to induce any of HIS children to study the agreement of scripture and providence, I shall rejoice. I never yet gained white or yellow dirt by printing; I believe I never desired it — As to private or public reproach, I bless GOD for a little; because I hope the hissing of the young snakes is a sign that the old serpent is displeased — Let *Atheist* or *Arminian*, *stranger* or *neighbour*, laugh at poor *Elachistoteros* in a *leud* magazine, and welcome. I esteem it an honor to stand in the same pillory with that great Man of GOD, *George Whitefield*.

BUT

P R E F A C E.

BUT why do I waste time and paper about my worthless self? *Reader*, who are *you*, and what are *you*? Do *you* know JESUS CHRIST? do *you* believe the scriptures? Have *you* an experimental knowledge of the word of the LORD? Have *you* found it living and powerful to rip open your heart? Have *you* found it a life-giving word, through the energetic application of the SPIRIT? Have *you* tasted its promises? are they your soul's daily food? Do *you* know what it is to find the word, and eat it? Do *you* know that "the believer," as Dr. Gill once observed, "has an I and an I, he has two I's?" He can say, with Paul, *I am crucified, nevertheless I live*, can *you* say so? And *is the life you live in the flesh, a life of faith on the SON of GOD?*—Have the promises been made good to *you*? do *you* so much as hunger after them? and, does the blessedness of the sons of GOD, and the communion with HIM, which *you* hear them speak of enjoying, make *you* long for the same?—These, these are the questions I have to ask *you*; and not whether young *Ryland* is a fine poet, or no? whether he is proud of his verses, or no? If he is such a fool, do *you* join with me to pray GOD to abase him—But, in the name of the eternal GOD, I adjure *you*, enquire are *you* CHRIST's, or no?

P R E F A C E.

If *you* are, *Elachistoteros* beseeches you, forgetting the writer, to attend to the following pages; examine them by the word of *GOD*, and if you should receive any benefit, let *HIM* have your praises, and poor me your prayers — O believer, be concerned to *grow* in grace; be concerned to evidence the heart-felt power of love divine *! Alas, how many professors

* Η αγάπη του ΧΡΙΣΤΟΥ συνέχει ημάς, “ The love of *CHRIST* constraineth us,” says Paul — A checker of pretended Antinomianism, in that most execrable piece of blasphemy that ever eyes beheld, the speech (enough to make the devil shudder) which he has slanderously put into the mouths of the Calvinists at the great day, sneers at this expression, and represents us as saying, that the preachers of free grace told us, the love of *CHRIST* would constrain us to do good works, but we never felt it, and so did none — But, Reader, if you never felt its constraining energy drawing you to holiness, you never for one moment had the least right to look on yourself as interested in it — This we declare — We hold no election, but to *holiness*; and affirm, none can know his election, but by a heart-felt love to holiness, wrought by the *SPIRIT*.

The wretch that calls himself elect,
And yet *can* sin endure;
That he's *not chose* may well *suspect*,
That he's *not call'd* be *sure*.

May

P R E F A C E.

professors are content with granching the shell, instead of feeding on the kernel—Baptized Atheists! whether sprinkled or dipped, lethargic *Laodiceans*! awake! Oh, may *GOD* rouze you before the burning day of vengeance draw nigh—Ye profess to believe the word of *JeHoVaH*, but what proof can ye give of its influence on your hearts—*Jerusalem* shall be searched with candles; many shall fumble in their bosoms by and by for their evidences, and pull out a nothing—Reader, be you sure this will not be your case? Do you fight daily with sin? do you know the deceitfulness of the heart? Do you watch against the roaring lion? or is he at peace with you, and keeps his mouth shut, lest he should awaken you out of a damnable slumber? Do you find the promises strengthen you, and excite you to attend to the

May *GOD* strike me out of existence, sooner than let me teach or preach any other doctrine than this—But let such, who call us friends to licentiousness, Satan's advocates for sin, and delight to put John Huf's painted cap on all who dare not pretend to sinless perfection here, remember they must stand themselves at that bar, where they have represented us as making such an abominable plea, there to answer for their calumnys.

P R E F A C E.

precepts of your *LORD* † — Do you fear the displeasure of a Father most, when most assured that you have no room to dread the wrath of a Judge? Have you thus found the scriptures fulfilled in your own experience? If not, Oh, how awful your condition — how vain all speculative knowledge, or florid profession — If any man be in *CHRIST*, he is a new creature — *If* you are *such*, *then* are you an heir of promise; *then* are you *Abraham's* seed: *GOD* make good, in your experience, what was written of *Isaac*, “ the child “ grew, and was weaned.” — If you have found the word true by experience, Oh, then how should you be concerned to feed thereon, to hunger after it, that ye may grow thereby — O poor, broken-hearted believer, I shall rejoice if *GOD* bless this little work to your soul, to strengthen your faith, to excite you to consider *the reality, the reality* of the word of *GOD* — Oh, this is an important study; and, as the blessed Man of *GOD* observes, from whom I took the substance of the following

† “ Give me the Christian that is as desirous of learning duty, as of receiving comfort;” so said lately a worthy Calvinist, who is brother to the greatest enemy to *JESUS CHRIST* in the land.

pages—

P R E F A C E.

pages — “ The concernment and weight of this
“ study may press it much upon us. For, if
“ the scripture’s accomplishment be an undoubt-
“ ed truth, Oh, then it is sure that the saints
“ have a great inheritance ; they are princes,
“ though now under a disguise ; and though yet
“ minors, they are heirs of more than the world
“ can shadow forth : The Christian is more
“ happy on a dunghill, scraping his sores, than
“ such who are cloathed in purple, and fare deli-
“ cately every day. If this be sure, we should
“ look with compassion, rather than envy, on
“ those whom the world accounts happy. We
“ need not question the gain of godliness ; it is
“ sure that such who sow in tears, shall reap in
“ joy ; and the righteous, though now trampled
“ under, in the morning shall have dominion.
“ Yea, in a word, we may then, on sure grounds,
“ solace ourselves with the thoughts of that great
“ change, which will be within a little, when the
“ grave must render back its prisoners ; and may,
“ with as much assurance of a blessed resurrection,
“ lye down in the dust, as we are sure there will
“ be a morning when we lye down at night. Oh,
“ then there is an heaven and an hell, that is cer-
“ tain : eternity is not a night-dream ; and one mo-
“ ment

P R E F A C E.

“ment will shortly put an end to all our services ;
“yea, the shutting of our eye-lids at death, shall
“but open them again in the paradise of *GOD*.”
But, alas, for you that know not *JESUS* the crucified ; that are only wearing the christian name, without professing to feel his *SPIRIT* dwell within you ; or, that profess it, without possessing it. I beseech you, in the name of the eternal *GOD*, to consider what will become of you, if *HIS* word is true ; and, Oh, may not the witness of the godly in all ages have some weight with you ! Is it not what ye could not refuse in any other case ? and, Oh, will they not declare that nothing is more certain, that they have felt and handled with their corporeal hands, than that which they have felt and handled of the word of truth ! Do not say these things are fancy ; because ye that never felt, nor sought the grace of *GOD*, can be no judges.

BUT I close with one word or two more to true believers. Search ye the scriptures, for in them ye have eternal life. And, seeing these are not cunningly-devised fables, gird up the loins of your mind ; be sober, and hope to the end ; watch and pray, for this is a day of slumber and temptation : and consider ye what manner of persons ye ought

to

P R E F A C E.

to be in all holy conversation and godliness; looking for, and hastening to, the coming of the day of *GOD*, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. *Amen.*

NORTHAMPTON,

June 12, 1773.

JOHN RYLAND, Junior.

T H E

E R R A T A.

P. 84. l. 2128, *for* eternal, *read* external.

2138, *for* doubted, *read* doubled.

N. B. I would always have followed the orthography of Mr. Toplady with regard to retaining the Y's; but through the fault of my transcribers, and my own hurry, there is not a perfect uniformity herein, which will not much concern most of my Readers.

8 NO 65

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8 NO 65

T H E

THE
FAITHFULNESS of GOD
IN HIS
WORD EVINCED.

- I**NVISIBLE SUPREME! who dwell'st on high,
Beyond the utmost ken of mortal eye,
Yet dost THYSELF reveal, the sov'reign LORD,
Known by THY works, more clearly by THY word ;
5. (Made known, yet unknown to the human mind,
Involv'd in night, and altogether blind ;
Till by HIS touch THY SPIRIT doth restore
To poor benighted man the visual pow'r:
Then, he, at least, may evidently see
10. How well THY word and providence agree,
And how both plainly testify of THEE.) }
Help THOU—I to THY saints my song address,
O grant assistance, and bestow success ;
That aided by THEE, I, a feeble worm,
15. May in THY word THY peoples faith confirm.
Important task, and labour well bestow'd,
To plead the cause of scripture and its GOD ;

And shew (howe'er a sceptic age blaspheme)
 That revelation is no fancy'd dream;
 20. No deep-lay'd lie obtruded on mankind,
 No half-form'd offspring of a sickly mind!

By proofs *external* is its Author known,
 Proofs which the common sense of all men own;
 And what tho' reason's witness be deny'd,
 25. By clam'rous prejudice and sullen pride,
 Tho' adder-like the atheist stops his ear,
 Reason and conscience sometimes make *him* hear,
 Yea, hear and tremble; tho' he seeks to shun,
 The light of scripture, as do bats the sun.
 30. But tho' *external* proofs demand th' assent
 Of reason, wherefoe'er the gospel's sent,
 Objective light can never melt the soul,
 Nor can the word the lust of man controul,
 Till the same pow'r by which the dead shall live,
 35. Unto the soul the eye of faith shall give:
 Then he the glory of the LORD perceives,
 The SPIRIT's inward witness he receives,
 That witness hell and earth in vain deny,
 He knows 'tis not a fancy or a lie.
 40. His faith, tho' sometimes shaken, cannot fail,
 Nor all the sophistry of hell prevail.
 Yet will the tempter all his arts employ,
 To shake the Christian's faith, and mar his joy;
 Therefore it should his pray'r and study be
 45. To know how well GOD's word and works agree.

For you I write, ye highly favor'd race,
 The objects of discriminating grace ;
 Whose blest experience is the strongest proof
 That words of scripture are the words of truth.
 50. Search your own hearts, your own experience read,
 And know the book of GOD is GOD's indeed.
 There you have evidently seen fulfill'd
 What in the scriptures GOD had fore-reveal'd.

In scripture we may GOD's decrees behold,
 55. There HE HIS secret purpose doth unfold ;
 The book of fate transcrib'd : and in its lines,
 Angels and mortals read their LORD's designs.
 Long, long ere man was form'd, HE well foreknew,
 Whate'er he does, what all HIS creatures do,
 60. Whate'er in time befalls HIS dear elect,
 Whate'er HE shou'd or suffer or effect,
 HE knew full well before HE made the earth,
 Ages and ages ere creation's birth :
 And in HIS word HIS councils are display'd,
 65. There to HIS church HIS heart is open lay'd.

Scripture's a transcript of the LORD's decree,
 Which Providence again transcribes, we see :
 GOD's word and works cast on each other light,
 We view the fair agreement with delight ;
 70. What that describes, and what this brings to pass,
 Answers as face to face will answer in a glass.

Scripture agreeing thus with Providence,
 Objects of faith are objects made of sense :

- Thus what the Bible did to faith reveal,
 75. Sense in the end may evidently feel;
 The words of life the saints may taste and touch,
 And by experience know them to be such.
 He tastes and sees that GOD indeed is good,
 He finds the promises are pleasant food.
 80. Not so all human wit can realize,
 Objects unseen by man's corporeal eyes.

- This is the seal of GOD HIMSELF, whereby
 Doth HE HIS word confirm and ratify;
 Making HIS truth and faithfulness appear,
 85. Bright as noon-day, and most divinely clear.

- Nor yet is this some rare uncommon case,
 Which once a century perhaps takes place,
 But *ev'ry* saint's experience may afford
 Proofs upon proofs that GOD fulfils his word.
 90. Doctrins and promises, and threatnings too,
 Each has he found indubitably true:
 Oft have such own'd, and, with lamenting breath,
 That *carnal-mindedness* is surely death;
 And gladlyer can they in this witness join,
 95. *Great peace have they that love the law divine;*
GOD is a present help in ev'ry strait,
For ever good to those who for HIM wait.
 Thus both their saddest seasons and their best,
 The word's most sure accomplishment attest.

100. 'Twere well did they but with more studious eye,
 Observe the ways of HIM who cannot lie,

'Twould

- 'T'wou'd benefit themselves, 'twou'd honour CHRIST,
 And their report might others much assist ;
 Those best can tell how faithful is the LORD,
 105. Who most have try'd and most observ'd HIS word :
 'Tis sweet to study scripture thus, when we
 Down to experience bring the theory.
 The nat'ral man of things celestial reads,
 As one looks o'er another's title-deeds,
 110. Or views, unmov'd, another man's estate,
 Nor can the sight the least concern create :
 The faint, *he* reads them as himself an heir,
 Longs and aspires those glorious things to share ;
 At least he hopes, and sometimes *knows* he shall,
 115. At length possess, and well enjoy them all :
 High beats his breast, high does his pulse arise,
 Wonder and pleasure glisten in his eyes.
 Sure, 'tis the word of GOD which can excite
 In human bosoms such supreme delight.
 120. 'Tis a life-giving word : 'twas truly said,
 Man is supported not alone by bread :
 This will the head above the water keep,
 When plung'd all naked in the stormy deep,
 Make a man sing in pris'n or in the fire,
 125. And look on racks and tortures with desire.

The world may think them mad, but sure they know }
 'Tis no delusion makes their bosoms glow, }
 And bears them up beneath a world of woe. }
 In other cases, wou'd the world think fit,
 130. Freely their testimony to admit,

- Their honesty and judgment both allow,
 Why then shou'd worldly men refuse it now?
 The witness is from honest men and true,
 The witness of a troop, and not a few;
135. All saints attest it, and for ever will,
 That GOD will surely HIS own word fulfil.
 'Tis not a truth which *but on trust* they take,
 What they themselves have *known* and *felt*, they speak:
 No other witness like experience is,
140. No demonstration else can equal this.
 Say they ne'er saw the sun, nor felt him shine,
 And then nickname a dream the word divine,
 To credit that as soon as this they'll join!
 Their sad experiences and sweet unite,
145. To prove 'twas GOD who did the word indite:
 No author cou'd it have, but One, who knew
 The heart and reins of mortals thro' and thro'.

- Th' *internal warfare*; the *deceitful heart*;
 Th' *assaults of Satan*, with his fiery dart;
150. The sore attacks and stratagems of hell,
 Others cannot conceive, the saints can't tell,
 GOD, and none else, cou'd e'er describe so well.
 The word, both in its *threats* and *promises*,
 With ev'ry saint's experience so agrees,
155. Their being they might question just as soon,
 Or doubt if e'er they saw the sun or moon,
 As doubt *habitually* about that word,
 Which none cou'd write but nature's sov'reign LORD.

Hear

Hear ye, that know the LORD— His word declares *,

160. *The flesh for ever with the spirit wars.*

Say is not the apostle's old complaint,

Still the sad cry of ev'ry real saint ?

This, tho' a point to all the world unknown,

Will ev'ry true believer freely own ;

165. Soon as they knew the LORD, they quickly found,

That ev'ry Christian *fights* before he's crown'd :

When in the soul did GOD his work begin,

He brake the carnal peace it once was in,

And peace with GOD began with war with sin. }

170. Yea, he must fight on till his dying day,

Draw out his sword, and throw the sheath away.

Some stronger are, some weaker, but not one

Is free from that which made th' apostle groan.

They know what once they cou'd not comprehend,

175. Two different partys in the saints contend ;

In the same action acting opposite,

Nor ever stops this opposition quite :

* Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.*

Rom. vii. 19, 21, 23. *For the good that I would, I do not: but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present with me. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death?*

Sometimes may this prevail, and sometimes that,
Neither attaining what they wou'd be at.

180. They find the flesh will still to evil tend,
And all its workings have the self-same end;
It with unwearied struggles daily tries
The heart from GOD to draw and carnalize.

They learn, whene'er *it* gets the upper hand,
185. How grievous 'tis to let a slave command * :
Flesh is a tyrant that no limit knows,
When most indulg'd, it most insatiate grows.

They know the record of the word is true,
Which does sin's most accursed nature shew;
190. So that the voice of GOD's commanding law,
Will often rather irritate than awe :
What GOD forbids, it eagerly pursues,
Snatching the bait, altho' the hook it views.

The flesh and spirit ever will be foes,
195. And this must suffer if the former grows :
If worldly things too much attract the mind,
Soul-leanness is the consequence we find ;
And then, however wealth and ease increase,
These can't make up the want of heav'nly peace :
200. As one scale mounts, down goes the other scale,
So grace must dwindle if the flesh prevail.

* Prov. xxx, 22.

Then fiercest to oppose the flesh is known,
 When as most spiritual the law is shown;
 External duties give but small disgust,
 205. Dutys most spiritual it hates the most.
 If lifeless, heartless services, wou'd please,
 GOD might have store of dutys such as these;
 The life and power of godliness is that,
 To which it bears a most invet'rate hate.

210. When they can subjugate indwelling sin,
 Pleasure and liberty they find within;
 But if the *old-man* gets a loosen'd rein,
 How hard is it to pull him in again!
 One hour makes work for many mournful days,
 215. Sad groans the soul for sensual pleasure pays.
 Whereas if sin be low, the Christian may
 Triumph, altho' the outward man decay;
 And pains and sicknesses, if sanctify'd,
 May swell his joys, and raise the blessed tide.

220. Sensual indulgence will the soul becloud,
 And cause their SUN HIS glorious face to shroud;
 Hamper and clog the SPIRIT's heav'nward flight,
 Make that a grievous task, which was a choice delight.

Sin will spoil earthly comforts, and prevent
 225. Enjoying what we have with sweet content:
 Nature wou'd do with little; grace with less;
 But lust, insatiate lust, will nothing please.

Nor

THE FAITHFULNESS OF GOD

Nor yet does sin defile the soul alone,
 But darkens it; so that, with flesh o'ergrown,
 230. Spiritual things it cannot clearly see,
 But longs from these gross dregs to be set free;
 Views death with joy, which shall the saints release,
 And sign his passport to the realms of peace.

Thus all the godly with the word divine,
 235. Concerning this internal warfare join;
 By sorrowful experience do they know,
 True is the record, for they feel it so.

A SECOND instance let us now survey,
 The human heart the scriptures open lay *;
 240. *Wholly deceitful* is it said to be,
And wicked to a desperate degree.
 This is a truth the saint most surely knows,
 The word's divine original it shews:
 All who are made by GOD's enlightning grace,
 245. Serious in truth about their inward case,
 Behold their hearts out-written in HIS book,
 And must with wonder on th' agreement look;
 The portrait so exact cou'd no one draw,
 Unless into man's inmost soul he saw.
 250. How much the heart deceitful is and naught,
 Is the first lesson by the SPIRIT taught:
 And in the SPIRIT's hand the written word,
 More *sharp and pointed* than a two-edg'd sword,

* Jer. xvii. 9. *The heart is deceitful above all things, and desperately wicked, who can know it?*

Rips open all the soul, and manifests

255. The secret workings of the finners breasts.

Yea, and this heart-plague is most fully known

By such who most in godliness have grown.

O the sad hours, and O the sad complaints,

A treach'rous heart has caus'd to all the saints !

260. Their sweetest wine has here some drops of gall,

" *O wretched man !*" was ev'n the cry of Paul.

Enoch, and Moses, and beloved John,

Who lean'd his head his dear LORD's bosom on ;

All the blest band that shine in glory now,

265. Sore felt the *heart-plague* when they dwelt below.

The saints of old, and of the present day,

Wou'd all in serious sadness join to say,

True is the record that their greatest foes

Were such as had their dwelling in their house ;

270. Tho' bad the world, and time wherein they live,

An evil heart does more annoyance give ;

And when that *hell* within themselves boils o'er,

Not yawning Tophet cou'd affright them more.

Scarce a day passes but they find some proof,

275. The wisest man declar'd a certain truth ;

Who laid it down as an undoubted rule,

Who trusts his heart is verily a fool *.

For tho' they watch their heart with both their eyes,

It will too oft o'erreach them, and surprise.

* Prov. xxviii. 26.

280. Each day calls out for watchfulness aloud,
 No sleeping time is to the saint allow'd;
 Yea, such that be the most advanc'd in grace,
 Know they must watch when in the happiest case;
 Nor will the eve of life the saint excuse,
 285. Tho' now the crown almost in reach he views.

Under their choicest frames oft lurks within,
 As after-time may shew, tho' then unseen,
 Such latent ill, as had it then been told,
 They scarce had thought it, tho' they now behold
 290. (By long experience taught) the word knew more
 Of their own hearts than they themselves before.

- These find if at their hearts they once connive,
 To call them back almost in vain they strive:
 'Tis dang'rous but to parley with a foe,
 295. And sporting with temptation brings on real woe.

- They know they need, tho' flesh may think it hard,
 On ev'ry sense to keep a constant guard;
 To make a cov'nant with their eyes, that they
 May not their hearts to vanity betray.
 300. Tinder and touch-wood we the heart may name,
 O what a little spark may light a dreadful flame!
 How carnal and deceitful is the heart,
 And from the LORD how ready to depart!
 The saints best frames, how soon they pass away,
 305. And pride creeps in so slyly while they stay!
 Just now they seem'd in heav'n; but, ah, how soon,
 Came a cloud o'er them, and obscur'd their noon!

Up rose that GOD provoking-evil *pride*,
And made the LORD his countenance to hide.

310. O cou'd sin's motions be expos'd to view,
And men be call'd as witnesses thereto,
To see what evils in their hearts have place,
And next-door neighbours are to heav'nly grace!
How the bare thought wou'd all their souls affright,
315. Who once have had of their own hearts a fight!

- In fine, does not experience witness bear,
How weak man's strongest resolutions are?
Not many hours he keeps the ground he got,
And like his morning self, at night is not.
320. Reuben's description wou'd besit him well,
Man is *unstable, and cannot excel* *.
Nor can the best, who have in Christ believ'd,
Reckon how oft their hearts have them deceiv'd;
And then deceiv'd them most when least they were
325. Of this its vile deceitfulness aware,
Which gratitude and wonder may excite,
That this deceiver ne'er deceiv'd them quite,
So as to draw them down to endless night.
Where sin abounded, grace abounded more,
330. Nor that cou'd mar so fast as this restore.
O 'twill the wonder of all wonders be,
Such hearts renew'd, by mighty grace set free,
By the SON's blood, and SPIRIT's grace made clean,
So that at last shall not a spot be seen!

* Gen. xlix. 4.

335. The *human heart* the true believer feels,
 To be just what the sacred word reveals,
 And his experience its fulfilment seals.
 Nor knows he only that there dwells within,
 As faith the word, a law of death and sin.

340. *Without* he finds an *adversary* too,
 Of whom he feels the scripture record true * :

A roaring

* Eph. vi. 11, 12. *The wiles of the devil — We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.* 1 Pet. v. 8. *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.* John viii. 44. *The devil was a murderer from the beginning — He is a liar, &c. &c.*

I think it not unsuitable to subjoin here a catalogue of the scripture titles of this invisible adversary.

1. *A fowler*, Psal. xci. 3. 2. *Serpent*, Gen. iii. 15. 3. *Tempter*, Matt. iv. 3. 4. *A roaring lion*, 1 Pet. v. 8. 5. *Great red dragon*, Rev. xii. 3. 6. *Devil, or false accuser*, Rev. xii. 9. 7. *Baalzebub, or the lord of flies*, 2 Kings i. 2. 8. *Beelzebub, or the lord of dung*, Luke xi. 15. 9. *Adversary*, 1 Pet. v. 8. 10. *Evil one*, Matt. vi. 13. 11. *Belial, or a lawless one*, 2 Cor. vi. 15. 12. *Old serpent*, Rev. xii. 9. 13. *Satan an adversary*, Job i. 6. Zech. iii. 1. 14. *Murderer*, John viii. 44. 15. *Father of a lie*, John viii. 44. 16. *Prince of the powers of the air*, Eph. ii. 2. 17. *Unclean spirit*, Matt. xii. 43. 18. *Spiritual wickedness*, Eph. vi. 22. 19. *Accuser of the brethren*, Rev. xii. 10. 20. *Abaddon*, Rev. ix. 11. 21. *Apollyon*, Rev. ix. 11. 22. *King, the angel of the bottomless pit*, Rev. ix. 11. 23. *Deceiver of the nations*, Rev. xx. 3, 8. 24. *Prince of devils*, Matt.

- A *roaring lion*, call'd a *dragon red*;
 Oft have the saints beneath his fury bled,
 Nor nam'd less truly, he a serpent old,
 345. A fiend, malicious, cruel, sly, and bold :
 His character and methods both agree
 Exactly with the word's discovery.
 They all can witness, soon as touch'd by grace,
 Tow'rd's GOD they first began to turn the face :
 350. They found an unseen band of mighty foes,
 Invisibly, but sensibly oppose.
 Yet tho' so many foes the saints assail,
 Their many enemies shall not prevail ;
 With songs of triumph we shall end the war,
 355. As sings the bird 'scap'd from the fowler's snare.

- Yes, do the saints by sad experience know,
 Besides the world and flesh they have a foe ;
 Whom, tho' they cannot see, yet they full well
 Can his existence by his workings tell :
 360. Whose correspondence with the carnal mind,
 Each true believer to his grief must find ;
 His inroads violent, his sly deceit,
 Solicitations so importunate ;
 And motions so impetuous, that bear
 365. Poor souls away, ere ever they're aware ;
 Strangely against their judgment, and in spite
 Of frequent resolutions and of light,

Matt. ix. 34. Rev. xii. 9. 25. *Prince of this world*. John xii. 31.
 26. *God of this world*, 2. Cor. iv. 27. *Deceiver of the whole world*,
 Rev. xii. 9.

Plainly

Plainly evince some outward enemy,
No less than if discern'd by the corporeal eye.

370. They find that *now* this foe has fiercest rag'd,
Since GOD unto HIMSELF their hearts engag'd ;
Satan in quiet once possess'd the heart,
But thence in quiet he will not depart :
He stirs to think that he shall lose his prey,
375. Like Egypt's king, when Israel fled away.

This mighty hunter seeks no trifling game,
Th' infernal Nimrod at the soul takes aim :
Fain wou'd he, if he cou'd, the saints destroy,
But as he cannot kill, he will annoy.

380. To draw their hearts from GOD, and to prevent
Communion with HIM, is his grand intent ;
To carnalize the heart, and then to draw
On to some gross transgression of the law.

- He by degrees to greater evils leads,
385. And *is not this a little one* ? he pleads.
(On us his *Ulyssean* arts he tries,
Calls himself *No-man*, and puts out our eyes *) :
But set the door a-jar, he'll soon creep in,
And nick-nam'd frailties end in dreadful sin ;
390. A sinful look the soul may sorely wound,
As to their cost the saints too oft have found.

* Homer's *Odyssey*.

Satan

- Satan is one who knows his time to chuse;
 Can change his weapons, diff'rent baits can use;
 He ever is at hand and on his watch,
 395. That *at advantage* he the soul may catch.
 When the heart's lifted up with pride: when they
 Are off their watch; or out of duty's way:
 These are the times he hopes his ends to get;
 In troubled streams he loves to cast his net.
400. His name and way agree, they testify,
Spiritual wickedness in places high.
 By daily sad experience it is found,
 That Satan has th' advantage of the ground.
 A subtle, watchful adversary, he,
 405. While he from us lies hid he can us see.
 In diff'rent ambushes he lies in wait,
 And to each sev'ral palate suits his bait:
 Each nat'ral temper he examines well,
 He can our company and calling tell:
410. (Τὴν Ἀμαρτίαν εὐπερίστατον
The sin well-circumstanc'd to him is known):
 He suits himself unto our present want,
 And inclination most predominant.
 Are we or in the world or solitude,
 415. By Satan ev'ry circumstance is view'd?
 Too well he knows to ply with ev'ry gale,
 And when our blood is heated will assail:
 Whatever may the spirit discompose,
 Or bring distempers on it, well he knows.

420. He can put on a vizard fair and white,
 And seem an angel all array'd in light,
 Slyly to fall upon the soul elect,
 From such a quarter he did least expect.
 Satan has *right* as well as *left-hand* snares,
425. Error sometimes the truth's resemblance wears;
 And by temptations, varnish'd and refin'd,
 He poisons secretly th' unwary mind.
 And specious errors in the judgment may
 To a loose life by slow degrees betray.
430. Sometimes he sets on with a horrid roar,
 Fierce as a lion halt'ning to devour;
 Throws a whole quiver-full of fiery darts,
 At once against the saints affrighted hearts.
 Most dreadful blasphemys their minds distract;
435. Which they in vain attempt to counteract,
 Without the mind's concurrence or consent,
 Tho' they against them enter their dissent:
 Horrid suggestions, which their souls detest,
 Plainly from one without, sometimes the saints infect.
440. This restless adversary makes no peace,
 Tho' GOD oft foils him, yet he will not cease;
 Egg'd on by malice, up and down he proles,
 Seeking to rend and ruin precious souls:
 Or if he seem to flee or quiet lie,
445. 'Tis to renew the battle by and by,
 The Christian on a sudden thus to catch,
 When seeming peace has made him off his watch;

(He dreadful in his flight, as in th' attack,
Wounds like the Parthians, when he turns his back).

450. Nay then most dang'rous, when the least discern'd,
As to their cost the saints have often learn'd;
He can speak out of friends as well as foes,
And thus on souls with greater ease impose.

- Tho' Satan may with evil thoughts begin,
455. He aims to lead the soul to open sin:
He hopes to blot the character and name,
And give the world a handle to blaspheme;
On by degrees with artifice he draws,
'Till some sad fall disgrace the Savior's cause.

460. But of a sweeter and more pleasant truth,
Th' experience of the Christian is a proof;
That tho' a foe so potent Satan be,
Resist the devil, and he'll surely flee.
Times they have known, and *blessed times* they were,
465. When with his spoils have they return'd from pray'r.
Their GOD, who can his utmost rage defeat,
Thrust him and *bruise'd him underneath their feet*;
The vanquish'd then their victor triumph'd o'er,
And wonder'd how he conquer'd them before.

470. The saints, by frequent observation find,
Tho' subtle Satan is in arts refin'd,
By long experience he has much obtain'd,
And great dexterity by practice gain'd;
Yet may the saints his usual way discern,
475. His methods they by watchfulness may learn.

Observe how Satan does th' assault begin,
 Climbs up the wall, and artfully creeps in;
 Find out at length his deep, designing ways,
 And shun the net the curfed fowler lays.

480. But to another *instance* we proceed,
 Wherein the faints and scripture are agreed;
 Oft have they found its *PROMISES* made good,
These are the Christians most substantial food:
 What GOD has spoke for their encouragement,
 485. Must ever have a sure accomplishment.
 Saints in all ages, who the word have try'd,
 Give their joint witness that it never ly'd.
 The promise never did the faint deceive,
 Those who most trust it, will the most receive.
 490. Not nat'ral causes operate more sure,
 The promise ever stedfast will endure.
 Not surer will the setting sun return,
 Not oil more surely make the fire to burn:
 Experiments unnumber'd will afford
 495. Their evidence, that GOD fulfils his word;
 'Midst all the Christians, present up and down,
 Yet may we summon all that GOD have known.
 And all who ever did the promise try,
 Wou'd its fulfilment seal and testify;
 500. Of this they might be confident, as much
 As what their bodys see, or hear, or touch.

Yet be it *first premis'd*, tho' here below,
 Christians the word's fulfilment surely know:

And tho' it for their comfort was design'd,
 505. In this *state militant*, to chear the mind;
 Some of the chiefest promises there are,
 Which do their *future* blessedness declare;
 Which, tho' they to the battle now excite,
 Are not accomplish'd till they end the fight,
 510. Cast off their armour, and the spoil divide,
 When these shall be in their extent enjoy'd;
 'Tis but an earnest, *all* which now they have
 Of greater blessedness beyond the grave.

O that we minded more the LORD's intent!
 515. Surely HIS promises were never meant
 For *speculation*, but for *use* were made,
 That we therewith might drive a blessed trade;
 The merchandize of which much better were
 Than that of silver or of gold by far.
 520. The word's a talent, not to be lay'd by,
 As in a napkin, in the *memory*,
 But in the *heart*, that we may give account
 Of our experimental gain's amount.

'Tis true the faints of diff'rent sizes be,
 525. And their experience differs in degree:
 Yet all, according as in grace they grow,
 Must somewhat of the word's fulfilment know;
 And each, who did the promises embrace,
 Found them accomplish'd by the GOD of grace.

530. Then this most clearly by the faints was seen,
 When they have most in *observation* been;

The scripture's truth and sure performance we
 So little know, because we careless be,
 Nor watch the motions of the LORD to see :
 535. But they abundant confirmation find,
 Who seek it with a well-observing mind.

What special mercys now the saints may meet,
 The many comforts to their souls so sweet,
 Flow from the *cov'nant* thro' the *word* to them,
 540. As from the *fountain pipes* convey the stream!
 That blessed *reservoir* is never dry,
 These heav'nly *pipes* their ev'ry want supply;
 These streams to all the saints in ev'ry place,
 Flow to supply them well in ev'ry case :
 545. Their greatest wants and least did GOD foresee,
 And in HIS word they comprehended be ;
 And each is suited there, as if it had
 Been but for such and such a person made.
 This gives to all their feasts a relish rare,
 550. For cov'nant mercys double mercys are :
 And help is sweet, *when plainly* from the LORD,
 A visible fulfilment of HIS word,
 On which they trusted, and it answer'd well,
 Tho' they no means how GOD wou'd help cou'd tell ;
 555. But barely ventur'd on the word alone,
 And found what GOD had promis'd surely done.

Nor by the word's fulfilment do we mean,
 Somewhat which only *now and then* is seen ;
 Some rapt'rous vision which the saints behold,
 560. As some for special reasons had of old :

But

But what by promise GOD is bound to give,
 To all HIS people whensoever they live,
 What in HIS *common way of dealing*, still
 The godly meet with, and for ever will ;
 565. The promise *doing to the upright good* *,
 And being each believer's common food.

'Tis not the testimony of a *few*,
 But all concur who JESUS ever knew:
 In the same verdict cordially agreed,
 570. That HE who promis'd faithful is indeed;
 As they oft found, since what *JeHoVaH* saith,
 Is daily food of all that live by faith.

This must a weighty obligation lay
 On them to trust the word another day,
 575. Relying on what they so oft have try'd,
 To be in all their future wants supply'd.

Farther, the godly man may draw from hence
 A sure and most convincing evidence,
 That *he* has in that blessed LORD a share,
 580. By whom the promises accomplish'd were :
 Yea, and an earnest and a pledge it is,
 Of the inheritance of future bliss ;
 An earnest that the LORD will well fulfil,
 And perfect all that may concern him still.

* Micah ii. 7.

585. HE who as yet in straits HIS help did send,
 Will grant a crown of glory in the end :
 What weighty blifs shall they at last attain,
 Who in the *ways* of GOD find so much gain !

These *observations* first *premis'd*, we now
 590. The point in hand more clearly aim to show ;
 And *diverse special promises* shall prove,
 To be accomplish'd by eternal love :
Such promises I mean, in which consist
 The common trade of all the friends of CHRIST.
 595. *Some* I shall name ; for cou'd I write or sing
 Of *All* the proofs that all the saints can bring,
 I might use John's hyperbole so bold,
The world itself the books cou'd never hold ;
 Each faint's experience truly might afford
 600. A commentary on the written word.
 But surely one might undertake as well
 The countless drops of rain and dew to tell,
 Which from the clouds have since creation fell,
 As to recount these precious drops of wine,
 605. These emanations sweet, in love divine ;
 These plain fulfillings of the promises,
 Which GOD vouchsafes to all the sons of blifs.
 If what have some experienc'd of this kind,
 Were to be told, it scarce wou'd credit find :
 610. 'Twill here suffice if such things mention'd be,
 In which all saints in general agree,
 Wherein the truth of what their GOD has say'd,
 Their joint experience has demonstrated.

FIRST then, the word declares, that *who believe*

615. *Its promises, a blessing shall receive* *.

Believe, and ye shall prosper, and rejoice;

Believe, and be establish'd, is its voice.

Happy the man who makes the LORD his trust,

His foes shall all be trodden in the dust:

620. *His heart thus fix'd on GOD may well be bold,*

And strongest faith shall greatest things behold;

Let faith rely, tho' sense can't comprehend,

GOD will fulfil HIS promise in the end.

To all the godly I appeal — O say,

625. *Have you not found, that in a troublous day,*

'Twas good to hope and quietly to wait

For GOD's deliv'rance from the forest strait;

And when ye cou'd to quiet trust attain,

Ye never waited for the LORD in vain;

630. *And in the end ye had no cause of grief,*

That ye refus'd to yield to unbelief?

Nor ever was a sweeter issue known,

Than when your help lay on the word alone;

Nor had in trouble plainer outgate thence,

635. *Than when faith most was us'd, and least of sense.*

* 1 Chron. xx. 20. *Believe in JeHoVaH your GOD, so shall you be establish'd; believe HIS prophets, so shall ye prosper.* Psalm cxii. 7, 8. *He shall not be afraid of evil tidings; his heart is fixed, trusting in JeHoVaH. His heart is establish'd, he shall not be afraid until he see his desire on his enemys.* Isa. xxx. 15. *In quietness and confidence shall be your strength.* John i. 50. *Believest thou? thou shalt see greater things than these.*

When

When in the mercy, much of GOD was seen,
And little of the creature was therein:

When in the lowest plunge, and ye cou'd see
No means by which ye might deliver'd be;

640. But boldly ventur'd all upon the word,
And cast yourselves and burdens on the LORD:
Then have your troubles surely been remov'd,
And you *JeHoVaHs* faithfulness have prov'd.

Nay, true believers may with justice say,

645. When seeming mountains lay across their way;
In forest straits, and difficulties great,
Which at the first might many fears create:
The tempest shook their faith; but in the end,
To make it take a deeper root did tend;
650. And tho' they seem'd to lose their hold, at last
It made them better hold the promise fast.
What seem'd at first to make their case most sad,
In the long-run a good effect has had;
And all concurr'd to open out a way,
655. That GOD HIS faithfulness might more display.

Their greatest ventures bring the richest gain;
Giving most out, has brought most in again.
And oft they know their richest treasure hath
Follow'd the most advent'rous acts of faith:

660. Yea, on an after-reck'ning, have they found,
Faith by a faithful GOD has well been crown'd;
Instead of having reason to repent,
When life, estate, and credit, all they lent;

And risk'd them all for GOD, they were repay'd,
665. And thereby, even for *this* world, were made.

Yea, where he most to faith has been a friend,
Faith most the saint befriended in the end;
His standing to the credit of the word,
Was plainly taken kindly by the LORD.
670. When for the promise he resolv'd to stay,
In spite of all that unbelief cou'd say,
His GOD has caus'd him in the end to see
That those who honor HIM, shall honor'd be.
So when brave *Caleb*, hearty for his GOD,
675. The unbelieving Israelites withstood,
And boldly to the battle did exhort,
Contrary to the other spys report,
The citys of the dreaded *Anakim*
Were giv'n as an inheritance to him.

680. *Believing* will make way for *sense*; and those
Who with the naked word of promise close,
The sealings of the SPIRIT oft enjoy,
Whose witness fills the soul with heav'nly joy:
When they by faith cou'd on the promise rest,
685. Tranquility divine their hearts possess;
The promise calm'd their agitated minds,
So rests the trembling needle when the pole it finds.

Their seeming disappointments, in the end,
Shall only to the saints advantage tend;
690. When they not barely as they hop'd receive,
But far beyond whate'er they cou'd conceive:

Yea,

Yea, they by frequent trial find indeed,
 GOD never is too late in time of need;
 For *tho' the vision seem to tarry late,*
 695. 'Twill never baulk the souls that for it wait.

Trusting the word was never to the saints
 The ground of their reflections or complaints.
 Never cou'd they, nor others of them, say,
 They trusted GOD, who cast their hopes away;
 700. All left this witness, who the word have try'd,
 And on it in the saddest hour rely'd.
 None after them need ever be afraid,
 Left GOD shou'd fail to do as HE has say'd:
 Thro' faith they safely thro' the storm have fail'd,
 705. Where sense and carnal reason must have fail'd.

A *second promise* I wou'd now adduce *,
 Which to the Christian is of constant use;
 On which the generation of the just
 Have ever plac'd their unconfounded trust.
 710. The word divine does certainly declare,
JeHoVaH is a GOD that beareth pray'r;

* Phil. iv. 6. *Be careful for nothing: but in every thing, by prayer and supplication, with thanksgiving, let your request be made known unto GOD.* Psalm xxxii. 6. *For this shall every one that is godly pray unto THEE in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him.* Psalm lxxv. 2. *O THOU, who bearest prayer! unto THEE shall all flesh come.* Psalm xci. 15. *He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him.*

Who

- Who ever answers when HIS people cry,
 And is *to all that call upon HIM nigh*.
 None yet in earnest did religion mind,
 715. But they this word's accomplishment did find.
 O! if thy wretched soul, poor scoffer, were
 In his soul's stead, whom thou may'st scorn and jeer,
 Whose ev'ning sighs GOD turns to morning joys,
 Then wou'dst thou know what pleasures he enjoys,
 720. Thou wou'dst the end of all his wrestlings see,
 And know his raptures no delusion be!

- Such know, when oft they have with Hannah gone,
 In bitterness of spirit to the throne,
 A sensible and wond'rous change took place,
 725. It was to them indeed a throne of grace,
 Whence they returned in a diff'rent case. }
 Yea frequently has it been known, when they,
 Struggling with deadness, have begun to pray,
 Their fore distemper has been soon remov'd,
 730. A blessed alteration they have prov'd.
 The SPIRIT, like a sudden gale, has blown,
 And they have then a blessed season known:
 Their burden off their lightned back did roll;
 Serenity o'erspread the troubled soul:
 735. Their frozen passions thaw'd, their tongues unchain'd,
 All now was tender, calm, and unrestrain'd.

When thus in pray'r believers cou'd abound,
 They have a favorable crisis found:

Access

Access thus given to the throne divine,

740. Was of begun deliverance a sign.

When GOD with arguments their mouths did fill,

And gave them praying liberty and skill ;

This (howsoever sorrowful their case)

An earnest of a farther answer was :

745. And when the LORD did thus *their hearts prepare,*
HE ever did *incline HIS ear to hear.*

Yea, when dark clouds did all their souls furround,

Their skys oft clear'd have true believers found;

And while they pray'd, have had forebodings kind,

750. That GOD to take their fruit in hand design'd:

And so persuaded were that he wou'd grant

Their hearts desire, and give them all they want,

That they cou'd wait till GOD deliv'rance brought,

And, ere the fight was over, "Vict'ry" shout.

755. When they've been much in pray'r, then must they
own,

Has been the time their souls the most have grown ;

Their graces flourish'd, joy fill'd all their breast,

Of all their days the sweetest these and best:

The candle of JeHoVaH round them shone,

760. His *dew* lay thick *their* blooming branches on.

So have they found the life divine decay,

When from the throne of grace they kept away ;

And when they did a praying spirit lack,

Their joys, their hopes, their ev'ry thing went back.

These

765. These oft have found, when in some troublous case,
 No hope was left but from a throne of grace.
 Thither they went, and there their GOD did meet,
 Who sent deliv'rance seas'nable and sweet.
 Their choicest times of pray'r have been always
 770. The best and sweetest times of all their days;
 Nor ever did a matter badly end,
 Which they to GOD by pray'r cou'd recommend:
 However helpless might the case appear,
 If left with GOD, they had no cause to fear.

775. 'Tis not in vain, as praying men have known,
 To follow out their suit before the throne.
 Even in temp'als, have they known full well,
 Their Friend above doth all their friends excel;
 And that whatever may have been their need,
 780. Int'rest in heav'n's the surest way to speed,
 And does all worldly int'rest far exceed.
 Some seek to nobles, or an earthly king,
 But 'tis the LORD determines ev'ry thing.

Quiet on waiting in the use of means,
 785. With fervent pray'r, an happy issue gains;
 And often carries comfortably thro',
 Where carnal policy wou'd never do:
 Much care and many shifts have often fail'd,
 Where the poor Christian has by pray'r prevail'd.

790. The saints have known some sad judicial times,
 When the LORD has, in chastisement for crimes,

- Laid an embargo on them, as it were,
 A sore and sensible restraint in pray'r.
 So also they some better seasons find,
795. When by the LORD some blessing was design'd,
 Either deliv'rance to the church to send,
 Or to themselves, their family, or friends;
 When GOD pour'd down a praying spirit so,
 That thus they might th' approach of mercy know.
800. Yea, in some cases must the saints confess,
 When they in trouble did the LORD address,
 A day of solemn pray'r has plainly been
 To be the day of their deliv'rance seen;
 Thence they might date some manifest return,
805. As both themselves and others might discern,
 The intercession of HIS own elect
 Has had with GOD a visible effect.

- And I may add, that most experienc'd saints
 So surely know GOD answers their complaints,
810. And even that in such and such a case,
 They found deliv'rance at a throne of grace;
 They can with confidence adventure nigh,
 And thence for ev'ry want can seek supply;
 Their greatest and their least concerns commend
815. Freely to HIM, as to a bosom friend:
 By frequent trials can they surely tell,
 That fervent pray'r will ever answer well;
 His word of promise GOD will never break,
Their hearts shall live that to JeHoVaH seek.

820. Two instances are prov'd — Attend a *THIRD*,
 True is the promise of the sacred word *,
 That GOD *will pour HIS SPIRIT on HIS seed*,
 Who shall within them *dwell* in very deed.
 This word's accomplishment is manifest,
825. As all the real sons of GOD attest;
 And who a stranger to the SPIRIT is,
 JESUS declares he can be *none of HIS*.
 Men might the sun-shine and its warmth deny,
 While they enlightned are and warm'd thereby,
830. As soon as these the SPIRIT's influence
 Dispute, who of HIS grace have had a sense,
 Their heav'nly walk, who, by the SPIRIT's led,
 Daily the paths of new obedience tread;
 As plain a witness to this promise gives,
835. As a man's walking can evince he lives.

*That which cou'd work so wonderful a change,
 Give them to prove what once they thought so strange;*

* Isa. lix. 21. *As for ME, this is MY covenant with them, saith the LORD, MY SPIRIT that is upon THEE, and MY words which I have put in THY mouth, shall not depart out of THY mouth, nor out of the mouth of THY seed, nor out of the mouth of THY seeds seed, saith the LORD, from henceforth and for ever.* John xiv. 16, 17. *And I will pray the FATHER, and HE shall give you another COMFORTER, that HE may abide with you for ever: the SPIRIT of truth, whom the world cannot receive, because it seeth HIM not; neither knoweth HIM: but ye know HIM, for HE dwelleth in you, and shall be in you.* Luke xxiv. 49 *And behold, I send you the PROMISE of the FATHER, &c.* Rom. viii. 16. *The SPIRIT HIMSELF beareth witness with our spirit, that we are the children of GOD.*

Give life towards GOD, to those who once were in
A state of death in trespasses and sin;

340. Can raise so near to heav'n an earthly clod,
To hope for things unseen, commune with GOD:
So that above their fellowship shou'd be,
While on the earth is their abode we see;
Their souls creating as it were anew,
345. So that they all things differently view;
That which can make their inclinations tend
To different objects and a diff'rent end;
That which cou'd so renew the human mind,
So that more sweetness now the soul shou'd find,
350. In the good ways of JESUS CHRIST, than in
All the poor pleasures of a life of sin;
Yea, love the Law, and all their lusts renounce,
Tho' *these* they lov'd, and *that* they hated once:
That can't imagination be, but there
355. Must GOD's own finger certainly appear.

Can *that* of which they once were ignorant,
'Till GOD the knowledge of HIMSELF did grant;
Nor knew, excepting by report at most,
Whether there were or not an HOLY GHOST;

360. 'Till being born again, and brought into
Another world to them entirely new,
And brought from darkness into wond'rous light?
They know they once were blind, but now have sight.
Can *this* delusion be? or is not *this*
365. A proof how true the word of promise is?

- 'Tis surely *this* alone that can produce,
 At diff'rent times, such very diff'rent views
 Both of GOD's word and works; nor else can we
 Account for such an inequality,
870. That sometimes shou'd the word so glorious seem,
 At others be a common thing with them:
 The word's the same; but here the difference lies,
 They cannot see till HE anoint their eyes.
 Hence may the scriptures now be full of light,
875. And by and by be all involv'd in night:
 Sometimes they see the wonders of the Law;
 Sometimes the word cannot delight nor awe:
 At times the Bible is a volume seal'd;
 At others all in open day reveal'd.
880. This no delusion is, but plainly shews
 The faint his light to GOD the SPIRIT owes.

- What but the SPIRIT's gracious influence,
 Can give such liberty and confidence,
 When the believer to his GOD draws near,
885. After fore bondage and distressing fear!
 Can raise the faints at times so far above
 Their common frames, as they and others prove!
 They feel their bosoms in an heav'nly flame,
 Others are warm'd and quicken'd by the same.
890. O with what favor have they sometimes pray'd,
 Taught and assisted by the SPIRIT's aid!
 Their hearts HIS soul-reviving power felt,
 His grace it was that made their bosoms melt;
 Its sweet effects might even hearers tell,
895. It did all human eloquence excel.

Whence then at diff'rent times so vast an odds,
Surely this heart-attracting pow'r was GOD's!

- This* too in hearing makes a diff'rence strange,
Then oft the SPIRIT works a sudden change.
900. Fire falling from above the saints have known,
When they had been as senseless as a stone;
The melting word made all their bosoms glow,
And, like a torrent, tow'rds the SAVIOR flow;
Such heav'nly raptures none but saints can know.
905. How sweet the sound of their Beloved's voice!
They suck the honey, and their hearts rejoice.
Alas, it has not always such a sound,
To make their very hearts within them bound:
They think the time now flies too swift away,
910. And cou'd for ever in the temple stay;
"O 'tis good being here! ye lusts be still,
Nor make my LORD depart until HE will."
Saints! ye such times have known, then answer ye,
Can this a fancy or delusion be?
915. Sure 'tis *this* SPIRIT, who, in straits ye find,
Can bring the promises into your mind,
And with such satisfying pow'r impress
Words so agreeing with your present case,
As give most sensible and present ease.
920. What is it else that can the word set home,
And cause it with such unknown pow'r to come;
Revealing all mens secrets by the word,
And making it the candle of the LORD;

Whereby

Whereby their hearts into their sight are brought,
925. And searching out their ev'ry inmost thought?

Sure it is HE alone, who can reveal
So sweetly to the Christian, and so plainly seal
His interest in the dear Redeemer's love,
And this in spite of all objections prove.
930. HE can turn midnight into noonday light;
HE can put owl-ey'd unbelief to flight:
His word can in the soul a calm create,
Demonstrating the faint's most happy state.

This can an army of objections rout,
935. And silence ev'ry rising fear and doubt;
Beyond all human arguments evince
To the poor soul the pardon of his sins:
One word from HIM will raise from black despair,
And give such peace as worldlings never share.

940. *This* can make comfort in the soul abound,
When ev'ry thing afflictive seems around,
Nor sense can for it see apparent ground.
His skill not only makes this joy to rise
From nothing, but from even contraries;
945. When *sense* not only sees no ground for joy,
But much discerns that comfort to destroy:
Surely is *this* HIS mighty power alone,
Who brought forth water from the dry jaw-bone *!

* Judges xv. 19.

This promis'd SPIRIT only can bestow
 950. Foretastes of glory on the saints below,
 And give the soul so ravishing a glance
 Of the celestial inheritance,
 So that at times they hardly cou'd forbear
 To sing for joy in hopes of singing there
 955. (Not the ten thousand cou'd so raptur'd be,
 Who on mount Tecqua shouted out, "*The sea*" *).
 HE so at times to them their GOD displays,
 Their souls are dazzled with HIS burning rays;
 They *view* with wonder all HIS glories o'er,
 960. And think they only *heard* of HIM before.

This many have, who in the LORD believ'd,
 At certain times so sensibly receiv'd;
 Not only *then* their souls were fill'd with praise,
 But scarce they lost the relish all their days.
 965. This cou'd the once-discourag'd martyr make,
 "*He's come, he's come,*" to cry out at the stake:
 Sure this is HIM, whom JESUS said HE'd send,
 To tarry with HIS people to the end;
 HE meets them in the way of duty still,
 970. And doth the soul with consolation fill.

This cannot be a fancy, which, when gone,
 The want hereof so makes the Christian groan;
 Without which ev'ry duty is a task,
Nor knows the saint for aught aright to ask †.

In

* See Rollin's Ancient History, vol. iv. p. 116.

† Rom. viii. 26. *Likewise the SPIRIT also helpeth our infirmities:*

for

975. In vain they row or spread their empty sail,
 Without the SPIRIT's soul-enliv'ning gale;
 If HE from them withdraw HIS heav'nly light,
 Darknefs surrounds their souls, and all is night.
 And all that know the LORD will freely say,
 980. Nothing can chear the heart when HE 's away.
 Duty omitted, or one sin allow'd,
 Will make the COMFORTER HIS face to shroud.
 When HE is griev'd, and doth HIS joys deny,
 No worldly pleasure can the loss supply:
 985. And tho' not ev'ry saint acquainted be,
 With HIS sweet sealings in the like degree,
 None born of GOD can be content, unless
 He do the SPIRIT's witnessing possess.
 Thus much hereof they *all* can surely tell,
 990. As makes them wish HIM in their hearts to dwell;
 And tho' they may not always *know* HE 's there,
 The *tokens* of HIS work in them appear:
 Chear up, poor soul, HE will HIS work complete,
 And Satan's opposition all defeat.

995. A *FOURTH* sweet promise let us now survey,
 GOD says HE'll *guide* HIS people *in the way* *;

Whosoever

for we know not what we should pray for as we ought; but the SPIRIT HIMSELF maketh intercession for us, with groanings unutterable.

* Psalm xxxvii. 5. *Commit thy way unto the LORD, trust also in HIM, and HE shall bring it to pass.* Psalm xxv. 9. *The meek will HE teach HIS way.* Ver. 14. *The secret of the LORD is with them that*

Whosoever to HIM doth his *way* commit,
 HE *will* assuredly *accomplish* it:
 HE *with* HIS *counsel* guides HIS dear elect,
 1000. And in the way of life their feet direct.
From strength to strength HIS people shall *proceed*,
 His word shall light them, and HIS SPIRIT lead:
 All who made conscience GOD herein to own,
 Have the fulfilment of this promise known;
 1005. And when they sought direction from the LORD,
 He was their guide, according to HIS word.

Yes, have they found to trust with GOD their case,
 And give the LORD the guiding of their ways,
 In trouble, was a better method far,
 1010. Than over-much anxiety and care;
 The LORD most surely their designs did bless,
 And crown'd their undertakings with success.

They know when they to GOD in trouble fought,
 They thro' the trial were with comfort brought:
 1015. And never to repent a faint was known,
 Who fought the will of GOD before his own;
 Who kept unto the way of duty close,
 Altho' therein a lion might oppose.

None who on GOD with seriousness did wait,
 1020. Were left by HIM uncounsell'd in a strait;

that fear HIM, and HE will shew them HIS covenant. Psalm lxxiii.
 24. THOU shalt guide me with THY council, and after receive me to
 glory.

Who

Who sought direction with a single eye,
 Were in the path of duty led thereby:
 If at a loss, 'twas not for want of *light*,
 So much as of an *heart* to follow it.

1025. For all the saints by sure experience find,
 GOD leaves them not when to HIS will resign'd.

Those who will follow the command divine,
 The light of GOD shall round their footsteps shine;
 And when the saint his duty *seeks* to know,
 1030. GOD plainly will the path of duty show.

Believers know it never was in vain
 To seek by pray'r direction to attain,
 When they have made enquiry of the LORD,
 HE solv'd their doubts, and taught them by HIS word;
 1035. Which word HE did as suitably apply,
 As if HIS voice address'd them from on high.

This word fulfill'd the saints have often view'd;
 They know the promise will not them delude:
 'Tis no enthusiastic whim, they find,
 1040. GOD *does* enlighten and impress the mind;
 Teaches their reins; and, with a mighty hand,
 Instructs HIS people into HIS command.
 This, by its manner and its tendency,
 May from deceptions well distinguish'd be:
 1045. And likewise most *establiſh'd* saints have known
 (Whom GOD was pleas'd for greatest use to own)
 That when some special work before them lay,
 With special light the LORD mark'd out their way.

The

The hand divine has likewise often been,
 1050. In keeping back from paths of error seen,
 By providences counted then severe,
 Keeping from what wou'd soon have cost them dear;
 Or, overruling by HIS pow'r the mind,
 To turn it from the track it first design'd.

1055. But when they did the mind of GOD consult,
 Thence did prosperity and ease result:
 When it appear'd that HE their way approv'd,
 How were obstructions sensibly remov'd!
 Yea, wind and tide did so together join,
 1060. As made them to confess a hand divine.

FIFTHLY, 'Tis written in the sacred word,
There surely is forgiveness with the LORD *:
 In HIM let ev'ry humbled sinner trust,
 For HE can justify, and yet be just.
 1065. And whom the SPIRIT fully doth convince,
The blood of CHRIST shall cleanse from all their sins.
 O did not GOD this blessed book indite,
 Which shews how *righteousness and peace* unite?
 "Mighty *JaHoVaH!*" well may sinners cry,
 1070. "Who passest THINE elect's transgressions by!"

* Micah vii. 18. *Who is a god like unto THEE, that pardoneth iniquity, and passeth by the transgression of the remnant of HIS heritage? HE retaineth not HIS anger for ever, because HE delighteth in mercy.* Jer. xxxi. 34. *I will forgive their iniquity, and I will remember their sin no more.* Isa. xliii. 25. *I, even I, am HE that blot out THY transgressions for mine own sake, and will not remember thy sins.*

What

- What god besides, is there a god like THEE,*
 Who, while HE pardons, still can righteous be!
 Who wait *well pleased to bruise THINE* only SON,
 Whom THOU hadst *laid THY* peoples *sins upon;*
 1075. That in those streams, which from HIS wounds did flow,
 Might *crimson* souls *become as white as snow.*
 Thou didst the Surety's payment full receive,
 And justly pard'nest all who do believe.
 THY SPIRIT does HIS pard'ning blood apply,
 1080. And clears the conscience like a clouded sky,
 That on the soul, with lustre all divine,
 JESUS, the sun of righteousness, may shine.
 All saints this record's truth can witness to,
 But can't describe the peace that did ensue:
 1085. When pard'ning mercy shone upon their souls,
 Joy made their hearts like overflowing bowls;
 Their very *bones* might sing in extasy,
 Thou GOD of pardon, *who is like to THEE?*

- 'Tis true forgiveness is not always known,
 1090. But for a sense thereof the saint may groan;
 Not all whose sins *above* remitted are,
 A sense thereof in their own bosoms bear:
 Yet in due time the SPIRIT will attest,
 And seal forgiveness in the doubting breast;
 1095. HE *waits* HIS time HIS grace to manifest.

And, O! 'tis sure, when once the soul is brought
 To see his righteousness is good for nought;
 To look to HIM who for HIS people dy'd,
 And seek forgiveness in HIS wounded side,

'Tis

THE FAITHFULNESS OF GOD

1109. 'Tis seldom that the SPIRIT long delays,
Ere HE the pard'ning love of CHRIST displays;
And tho' he may that sense of pardon lose,
That sense of pardon HE again renews.
And all believers can attest and seal,
1105. When they did manifested pardon feel,
This declaration sweet, of love divine,
Did cheer their hearts beyond the richest wine;
Nor cou'd a cordial cheer the sick or faint,
So much as this revive the drooping saint.
1110. Were such that question this but in their case,
To whose rack'd conscience GOD has spoken peace,
Then they wou'd know how real are the joys,
The ransom'd sinner tells them he enjoys.

- The saints experience many proofs afford,
1115. How true the record of the sacred word;
In this and that, we may alike conjoin'd,
Discover'd pardon and repentance find.
While they kept silence, have they oft confess'd,
Their bones were troubled, and they cou'd not rest;
1120. But when they once were brought before the throne,
There to the LORD their guiltiness to own,
This like the cooling of a fever was,
And oft was follow'd by immediate ease.

- It cannot fancy be, which they have found,
1125. Cou'd cure the soul of such a rankling wound;
A wounded spirit who can bear to feel?
That wound not all the world cou'd ever heal.

That

- That pain can no diversion drive away,
 That grief no music ever can allay:
 1130. In vain th' attempt of earthly pleasures all,
 One drop of wrath wou'd turn 'em into gall.
 The heart-felt wrath of an incensed GOD,
 Can nothing cure but the Redeemer's blood;
This, by the SPIRIT to the soul apply'd,
 1135. Gives ease immediate, as the saints have try'd.
 O! when a reconciled GOD has shone
 With HIS blest beams the troubled soul upon,
 One warming look of HIS sweet smiling face,
 One taste of HIS unsearchable free grace,
 1140. Has, like a sov'reign cordial, cheer'd the heart,
 And eas'd the troubled conscience of its smart.

- That sure is no delusion, which none can command,
 No more than reach the heavens with his hand,
 To free the sun from intervening mists,
 1145. Or cause the wind to blow but when it lifts;
 Which moral arguments cannot produce,
 Nor all the means which human wit can use;
 Nay, tho' on past experience they reflect,
 It cannot this sweet sense again effect:
 1150. Nor can the letter of the written word,
 Unless apply'd, this heav'nly joy afford.
 In vain they look the doubled pages o'er,
 The promises that were so sweet before,
 Are tasteless as the white of eggs, until
 1155. The SPIRIT's breath the word with comfort fill:
 'Tis by HIS light the ground of comfort's seen;
 'Tis by HIS help that we rejoice therein.

That

- That must be no delusion, which can quell
 Their greatest, most distressing fears, so well;
 1160. And give them on the back of these to prove
 Most sensible discoveries of love:
 So that sometimes their highest flood came on,
 Just after they the lowest ebb had known;
 Which made them with a joyful shame revoke,
 1165. What lately jealousy and fear had spoke.
 The saint himself the happy change admir'd,
 And wond'ring gratitude the cause enquir'd;
 Whence now their hearts so chearful were and light,
 Which were so crush'd and broken yesternight?
 1170. And ask'd, what wond'rous power cou'd it be,
 Which with a word cou'd calm the troubled sea?

- This* sometimes like a blest surprizal came,
 When they had been in a backsliding frame;
 An unexpected welcome from their GOD,
 1175. When they, *at best*, look'd only for a rod;
 And scarce knew how to HIM to venture in,
 Or where in their sad story to begin.
 They trembling to the throne of grace drew near,
 And got a disappointment to their fear:
 1180. Off from their feet did GOD their fetters knock,
 And plac'd them firmly on a solid rock;
 Celestial pleasure made their souls to laugh,
 And they were feasted on the fatted calf.
 What with so plain an inward voice can speak,
 1185. Can on the soul so strong impression make;
 A satisfying sense of love impart,
 Discov'ring to the soul *JeHoVaHs* heart?

What

What can with such convincing power declare,
To the poor faint, "*Thy sins forgiven are,*"

1190. Can no delusion be; since it affords
An evidence beyond the pow'r of words:
And for a season such assurance gives,
That not more surely does he know he lives;
Yea, often finds he then *can doubt*, no more
1195. Than he was able to *believe* before.

'Tis no delusion makes them to draw near
The throne of grace, so freed from slavish fear;
And gives such liberty and bold access,
As if beforehand certain of success.

1200. It must the SPIRIT of adoption be,
That can from former bondage so set free,
And so deliver from that thralldom sad,
Which their backslidings brought upon them had.
Yea, this blest consequence is not alone
1205. Felt by themselves, 'tis oft to others shown,
While they cannot the blessed change conceal,
But by their looks their heart-felt joy reveal.

- Cannot the saints in ev'ry age attest,
They've known a joy that cannot be express'd?
1210. A glorious joy, which, tho' it stay'd not long,
Whilst it continu'd was so sweet and strong,
Their souls were ravish'd with the SAVIOR's love,
And had a foretaste of the bliss above:
They view'd the land of promise with delight,
1215. And of their int'rest in it had a sight,

Such

Such as constrain'd them joyfully to sing,
And long for that fair country to take wing.

*That is no fancy, tho' men think it strange,
Which to an heav'n the poor man's hell can change.*

1220. 'Tis no delusion which does so accord,
And harmonize exactly with the word;
Which gives the Christian such sweet peace to know,
After the law had shook his conscience so;
Can make his outward lot so very sweet,
1225. When the believer scarce has bread to eat;
Can make him triumph over the wrath of man,
Sing in a dungeon, and rejoice in pain;
Make him, when want external him surrounds,
To count that he *has all things, and abounds*;
1230. Can make him persecution to embrace,
And look grim death with courage in the face.
No fancy can a difference so great,
Between the Christian and himself create.

Hear a *SIXTH* promise to the godly made,
1235. To bear the cross, the LORD will lend *HIS* aid *:

Will

* Psalm xci. 15. *I will be with him in trouble.* Isa. xliii. 2. *When thou passest through the waters, I am with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* Isa. xli. 17. *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the GOD of Israel will not forsake them.* Isa. xlix. 14, 15. *But Zion hath said, JeHoVaH hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child,*

Will own HIS people, all their charges pay,
And give HIS presence in a suff'ring day.

When the deep waters compass them around,

HE holds their heads up, they shall not be drown'd :

1240. *When in the fire,* HE will be with them there,

Without HIS leave the fire can't singe an hair;

Tho' to their jaws their tongue for thirst shou'd cleave,

Then will a faithful GOD HIS saints relieve.

Yea, tho' a woman might *her child forsake,*

1245. The LORD HIS *covenant* will never break :

In time of trouble they to HIM may fly,

Nor shall the swelling floods to them come nigh.

This promise all the saints bear witness to,

Their blest experience proves it to be true,

1250. What heav'nly comforts do they oft possess,

When the LORD meets them in the wilderness † !

We a great cloud of witnesses might bring,

Who underneath the cross were made to sing;

Yea, has their fame and favor gone abroad,

1255. Thro' all the churches of the living GOD.

child, that she should not have compassion on the fruit of her womb? yea, they may forget, yet I will not forget thee. Psalm ix. 9. JeHoVaH also

will be a refuge for the oppressed, a refuge in times of trouble. Isa. li.

12. I, even I, am HE that comforteth you: who art thou, that thou shouldest be afraid of man that shall die, or the son of man that shall be as grass. Isa. liv. 17. No weapon that is formed against thee shall prosper.

† Hosea ii. 14, 15.

If all was told that suff'ring saints have known,
 And all their pris'n experiences wrote down,
 O what a marvelous account 'twou'd be !
 O what a testimony shou'd we see !

1260. All who for JESUS CHRIST have suffer'd, wou'd
 Declare that HE has made HIS promise good.

These oft have witness'd, tho' before they might
 Attend on ordinances with delight ;
 And might *before* some special seasons have,
 1265. When with HIMSELF the LORD communion gave.
 Yet, O ! they *never* had HIS presence more,
 Than when the cross upon their backs they bore :
 When in the furnace, oft did CHRIST descend *
 To walk there with them, as a bosom friend ;
 1270. As suff'ring Christians special comforts *want*,
 The LORD will them a large allowance grant.

They strength from CHRIST most sensibly have
 known,
 When they were press'd the most beyond their own ;
 They never had less reason to complain,
 1275. Than when depriv'd of help from common means.
 When they were cast on GOD's immediate care,
 And led by HIM thro' desarts waste and bare,
 Then by experience saints might sing and say,
 They thirsted not when in the sultry way ;
 1280. Passing thro' *Baca*, there they dug *the well* †,
 And from above *the rain* to fill it fell.

* Zech. xiii. 9. — Dan. iii. 25.

† Ps. lxxxiv. 6.

By pray'r and faith they thought to be supply'd,
Nor were they ever by the LORD deny'd.

These in a prison have enjoyed more
1285. True liberty, than e'er they did before;
Nor ever sweeter company have known,
Than when they in a dungeon were alone;
When HE was present, whom no jailor's art,
Nor walls, nor bars, cou'd from HIS people part.
1290. And in that day, when all things on them frown'd,
The presence and the smiles of CHRIST they found;
Which made their midnight anthems sweeter be,
Than all the songs of their prosperity:
And when the deepest their afflictions were,
1295. Their consolations then were deeper far.

Then to HIS people did the LORD afford
Clearest discov'rys of HIS blessed word:
'Twas then best understood and highest priz'd,
When they with trials sharp were exercis'd;
1300. And sanctify'd affliction oft has been
The best interpreter of scripture seen.
The Bible to the faint did often look,
In time of trouble, quite another book;
It seem'd still more divine than e'er before,
1305. So full, so sweet, he cou'd not wish for more;
And gave such suitable and present aid,
As if for *him* in *this* his trouble made.

To the afflicted soul is often giv'n
An easy passage and dispatch to heav'n;

1310. Special access unto the throne of grace,
 When other things have had a frowning face.
 The saints can witness that their gracious LORD,
 In ev'ry trial, well fulfils HIS word:
 Their *day* and *strength* are equal made always *,
1315. Nor *more than they can bear* HE on them lays.
 HE *slays* HIS *rough wind* when HIS *east-wind* blows †,
 When one door's shut, another open throws.
 And when the tempest most *without* has rag'd,
Internal storms were by the LORD assuag'd:
1320. Their inward troubles did HIS voice controul,
 And heav'nly sun-shine beam'd upon the soul;
 When one sore trial GOD did on them lay,
Another from them HE remov'd away.

True Christians can by sweet experience tell,

1325. How oft they with a trial parted well:
 Bitter as death it was when first it rose,
 But, being sanctify'd, they blest its close;
 Acknowledg'd freely, tho' at first they were
 Almost o'ercome with jealousy and fear.
1330. Their time of trial on GOD's part did prove
 A time of kindest and the truest love:
 The sharpest wounds they did from HIM endure,
 They own'd at last but tended to a cure;
 Yea, that ingredient which most bitter seem'd,
1335. *That* circumstance they once most grievous deem'd,
 Was *that* from which they *afterwards* have found,
 The most *advantage* to their souls redound.

* Deut. xxxiii. 25, 29.

† Isa. xxvii. 8.

- Tho' at the first they might not well perceive
 What benefit they after shou'd receive,
 1340. All crosses sanctify'd they find to tend
 To some advantage at the trial's end.
 The long rough storm shall by and by be o'er,
 And they well paid when once they get to shore:
 With rich experience fraught, a blessed load,
 1345. And new and sweet discoverys of GOD;
 Assur'd more firmly that HIS word is truth,
 Of which they've had so manifest a proof.
 They boldly speak of JESUS and HIS cross;
 Who for HIM venture, shall sustain no loss:
 1350. This may by *them* with boldness be averr'd,
 'Tis what they've *felt*, not merely what they've heard.

- The frequent testimony I adjoin,
 Of such as suffer'd in the cause divine.
 When these sat down to reckon up the cost,
 1355. More had they gain'd by trials than they lost:
 With pleasure they their former crosses view'd,
 And found advantage from them all ensu'd;
 What by the cross they gain'd, they wou'd not chuse,
 Much greater trials to avoid, to lose.

1360. 'Tis by a *SEV'NTH* example now I wou'd
 Shew how *JeHoVaH* makes HIS promise good.
Integrity, HE says, HE *will* repay,
 And firm *uprightness*, in an evil day *.

Who

* Psal. xviii. 25. *With the upright man THOU wilt shew THY-*

- Who to HIS laws with faithfulness adhere,
 1365. Shall not be unrewarded even *here*.
 When many troubles compass them about,
 The LORD will o'er them watch, and bring them out,
 All whose concern in such a day has been,
 To *keep their conversation garments clean*;
 1370. All can attest how faithful is the LORD,
 How well HIS conduct answers to HIS word.

- These* know, tho' honesty may seem to fail,
 And bring them but like Joseph to a jail,
 If they thereby were into danger brought,
 1375. It also *with advantage* brought them out †.
 Some way or other did the LORD befriend,
 They had no room for sorrow in the end;
 But thro' the storm were safely brought to land,
 The LORD preserv'd them with a father's hand.

1380. Bold honesty in true religion's cause,
 Even the conscience of its *foes* o'erawes;
 And leaves conviction, as we often find,
 In spite of prejudice, upon the mind;
 Yea, hereby forc'd, have enemies confess,
 1385. The secret approbation of their breasts;

SELF upright. Psal. cxii. 4. *Unto the upright there ariseth light in darkness.* Rev. iii. 10. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.*

† Dan. iii. 30.

And

And honest men have better sped with these,
Than such who thought by sinful ways to please*.

Whatever danger might the saints surround,
This the best policy they always found,
1390. The best expedient in an evil day,
As all who try'd it reason have to say;
A sure advantage they at last did reap,
Who their integrity wou'd boldly keep,
For tho' it might the cause of suff'ring be,
1395. It kept from worse, as in the end they see.

* I cannot forbear transcribing a remarkable example of this truth, which Mr. Fleming gives, p. 378. third edition of his *Fulfilling of the Scripture* — Mr. Blair, that most excellent man of GOD, being for diverse years regent in the college of Glasgow, upon the report of some sinful oath to be pressed upon the masters of the college, he enquired of a fellow-regent of his, Mr. Garwin Forsyth, what he would do in that matter; whose answer was, "By my faith, I must live." To whom Mr. Blair said, "Sir, I will not swear by my faith as you do; but truly I intend to live by my faith; you may choose your own way, but I will venture on the LORD." That wretched man did continue (to whom the matter of an oath was a small thing) after he was gone; but, which is worthy of a remark, many years after Mr. Forsyth fell into such poverty, as forced his supplicating the general assembly for some relief, where worthy Mr. Blair was then made choice of to preside as moderator; and, upon his appearance in that deplorable case, could not help observing that former affair, and upon his address to him in private, put him in mind thereof, though with great tenderness, as he said, not in the least to upbraid him in his low condition, but to let him see he had been truly carried through by his faith, at which he had formerly scoffed.

- Tho' honesty and true integrity,
 Beneath a cloud of dark reproach may lie,
 That cloud shall by and by be overpast,
 And honesty shine brighter at the last,
 1400. While faithful men have reason to adore
 The hand which will their blasted name restore.

- Sometimes the LORD preventing goodness shews,
 In overruling of HIS peoples foes.
These may HIS wisdom oftentimes permit,
 1405. To let their malice run before their wit :
 Instead of marking where the saint *may* halt,
 They count his *honesty* his greatest fault ;
 His *godliness* is made so great a crime,
 They want to mark his *real* failings time :
 1410. This only point they spend their rage about,
 Wherein the Christian's conscience bears him out.

- Such who were stedfast in the cause divine,
 Wou'd all in this blest testimony join :
 When their past suff'rings they at last survey'd,
 1415. The after-reck'ning this most pleasant made ;
 When in the eve of life they view'd the crop,
 On which, when sown, they many tears might drop ;
 O ! then cou'd these with gratitude rejoice,
 That grace had made *integrity* their choice.

1420. Some tryed saints with thankfulness have told,
 Of being *here* repay'd an hundred fold ;
 And where they willingly for CHRIST have lost,
 In the *same instance* have they gain'd the most.

All the staunch friends of JESUS CHRIST must
own,

1425. *Integrity* has never ruined one:

By some (and oft an unexpected) way,
The LORD deliver'd in the trying day;
And when HE seems all other doors to close,
In op'ning one HIMSELF HIS skill HE shows;

1430. When means are wanting, and the bottle's dry *,
He shews a well to yield a full supply.

When the LORD's glory was their hearty aim,
HE gave 'em room to evidence the same:
The more they *wou'd*, the more they *cou'd* expend,

1435. Who gave an heart, encouragement wou'd send.
And a good conscience, can they all attest,
Was to them better than the choicest feast.

EIGHTHLY, 'Tis promis'd in the sacred word,
That strength for duty will the LORD afford †;

Tho'

* Gen. xxi. 15, 19.

† Isa. xl. 29, 30, 31. HE giveth power to the faint; and to them that have no might, HE will multiply strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon JeHoVaH, shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. Pl. cxviii. 6, 14. JeHoVaH is on my side, I will not fear what man can do unto me: JeHoVaH is my strength, and my song, and is become my salvation. Pl. xxxiv. 5. They looked unto HIM, and were lightened; and their faces were not ashamed. Pl. lxviii. 28. Thy GOD
bath

1440. Tho' self-sufficient pharisees may faint,
 HE will *give might* to ev'ry *waiting* faint:
 By HIM assistance shall to them be brought,
 And HE will perfect what HIS hand has wrought.
 That this HIS promise is a certain truth,
 1445. Each faint's experience will afford a proof.

- These can attest, when often they have gone,
 And, in much darkness, duty enter'd on,
 Bow'd down with deadness, straitness, and with grief,
 The LORD look'd on, and gave their souls relief.
 1450. HE gave them liberty, and brake their band;
 Tho' they that liberty cou'd not command,
 More than the seamen, when they spread the sail,
 Can change a cross into a prosp'rous gale:
 The blessed change surpass'd all nature's skill,
 1455. The SPIRIT's breath alone their sails cou'd fill.

- Never was help divine more clearly seen,
 Than when they weakest in themselves have been;
 When fears and faintings had their nerves unstrung,
 HE infus'd courage, and their hearts were strong:
 1460. HIS *strength in weakness* thus *was perfect made*,
 HIS love, HIS pow'r and faithfulness, display'd.

With humble shame the saints have oft confess'd,
 When at the setting out they seem'd the best,

but commanded thy strength: strengthen, O GOD, that which thou hast wrought for us.

And

- And when they in themselves confided most
 1465. (*Too* ready in a arm of flesh to boast!)
 They usually have had the worst retreat,
 And then with ease their foes did them defeat.
 Thus they were taught their strength is all of grace,
 The war's not to the strong, nor to the swift the race,
 1470. Divine concurrence, as the saints have known,
 Not influences their inward frame alone,
 And tow'rd's things heav'nly the *affections* lifts,
 But even aids the exercise of *gifts*;
 Strengthens the mem'ry, and the judgment too,
 1475. So that in *these* we may much difference view:
 At times they're strong, at other times they fail,
 As they enjoy or not this heav'nly gale.

- These witness duty ne'er was easier found,
 Than when their dutys did the most abound;
 1480. And when the LORD most work upon them lay'd,
 Their strength coequal with their day was made.

- Then GOD for duty wou'd their spirits fit,
 When difficulties most attended it;
 At other times, and in a different frame,
 1485. They doubtless wou'd have fainted at the same.
 Thus by experience they can witness bear,
 Working for GOD is what none need to fear,
 Tho' what HE calls to difficult appear;
 The toil and labor were diminish'd soon,
 1490. And oft the hardest work was easiest done,

- JESUS did ever, when the work was great,
 The spirits of HIS people elevate;
 HE suitably can strengthen them, and teach
 For that which lay beyond their common reach.
1495. When GOD had work to do in any place,
 The door HE open'd, gave assisting grace;
 While, on the other hand, when HE has meant
 HIS gospel to remove, a plain restraint
 And inhibition on HIS saints HE put,
1500. And as the tide went back, the door was shut.

- No human parts can ascertain success,
 Nor great abilities, except HE bless:
 No early rising, no incessant pains,
 Without the LORD the wish'd effect obtains.
1505. When in HIS ways HIS people follow'd on,
 HIS candle then around their footsteps shone;
 Then HIS good SPIRIT did most plainly guide,
 And plainly left them when they turn'd aside:
 Alone the burden they were left to bear,
1510. And difficultys fill'd their souls with fear.

- And I may add, what *each* experienc'd has,
 Who ever in religion serious was,
 Whether a duty easier were or hard,
 No help nor furniture cou'd be compar'd
1515. With nearness to the LORD, and help from CHRIST,
 For HE alone *to purpose* can assist.
 But when HIS grace makes spirit'al our frames,
 The soul enlightens, counsels, and enflames;

An inward freedom, and compofure sweet,
1520. Makes us to be for ev'ry duty meet.

A *NINTH* great *promise* let us now attend,
'Tis written, *All things shall together tend* *
To the believer's *welfare* in the end:
Mercy and truth are all JeHoVaHs ways,
1525. To those who love the *co-v'nant* of HIS grace.
It may too hard for lazy sluggards be,
To make GOD's promise and HIS way agree.
Oft for a time the *Christian* hardly cou'd
Discern how *all things* shou'd *work* out his *good*:
1530. But *wise observers* in the end shall know,
True is the word, for they shall feel it so;
Whatever unbelief may *now* suggest,
GOD's faithfulness shall be at last confess.

They know when GOD has most contrary walk'd
1535. To the poor way which they for HIM had chalk'd,
Then in the end the LORD has clearly shewn,
His choice was always better than their own.
Their saddest disappointments, as they thought,
Have in the upshot some advantage brought:
1540. Oft when the LORD refus'd what they requir'd,
'Twas but to give 'em *more* than they desir'd;

* Rom. viii. 28. *We know that all things work together for good to them that love GOD, to them who are the called, according to his purpose.* Pl. xxv. 10. *All the paths of JeHoVaH are mercy and truth to such as keep his covenant.*

HE Abraham did in Ishmael deny,
But 'twas to give an Isaac by and by.

This cry has utter'd been by more than one,
1545. "We had been lost, had we not been undone,"
GOD may have sent a fever, with intent
A lethargy more dangerous to prevent;
Or in the flesh a thorn in mercy gave,
The soul from some impostume thus to save:
1550. Thus the LORD manifests HIS wondrous skill,
HE by one evil can a greater kill.

They find their greatest shakings in the end,
To their establishment may often tend;
And they in *that* have been confirm'd the most,
1555. Concerning which they had the most been tost:
Yea, GOD all-wise, their unbelief to cure,
Has left them heavier crosses to endure;
When a small trial made 'em to complain,
A weightier trouble silenc'd 'em again.

1560. When difficultys in their way increas'd,
And by the trial they the most were press'd,
This was from GOD that trial to remove,
Tho' worse and worse it seem'd at first to prove.
It was for good, when, in the trying day,
1565. GOD took all seeming grounds of hope away,
That HIS own hand HE might the more display;
And this their mercy sweeter made to be,
That they therein HIS hand cou'd plainly see:

And

And when their trial was become extreme,
 1570. 'Twas on the turn, and mercy quickly came;
 Then they might know its end was near at hand,
 Their sea was deepest when the nearest land.

When some expected mercy GOD *delay'd*,
That was their mercy and advantage made;
 1575. HE never was one inch of time too late,
 His way was nigheft, tho' HE *feem'd* to wait:
 Tho' unbelief may seem much haite to make,
 'Tis faith which does the quickeft method take.

Christians have found that vile reproach and scorn,
 1580. Which they from men for JESUS sake have borne,
 Has been the means their characters to clear,
 And make their uprightness the more appear:
 Yea, some sad cross may from the LORD be sent,
 A greater danger strangely to prevent.
 1585. [So he, who, riding to the sea-port town,
 Had his leg broken when his horse fell down,
 Might that a bitter providence esteem,
 And may be hardly of the LORD might deem,
 Whereas if he the ship in time had found,
 1590. He had (as others were) been surely drown'd.]

Even in soul affairs, some failing sad,
O'errul'd by GOD, a good effect has had;
 Thus they were humbled and abased more,
 And walk'd more warily than e'er before:
 1595. Yea, that which caus'd some visible decay,
 And from their *outward* lustre took away,

Has

6. THE FAITHFULNESS OF GOD

Has been a means to make them downward shoot,
And in self-knowledge take a deeper root,

These know *those* steps of Providence divine,
1600. Which *look'd* most cross to HIS profess'd design,
By which their hopes were threaten'd to be crush'd,
And all their comforts trodden in the dust,
Have been the means by which the LORD has wrought,
And most effectually deliv'rance brought.

1605. I add, as ev'ry Christian will attest,
To prove All things are order'd for the best,
What sharp reproofs the LORD might sometimes send,
Were but the faithful woundings of a friend.
Most pressing straits, thro' which the saints have pass'd,
1610. Farther enlargement have produc'd at last:
When into some dark plunging trial led,
Some dismal pit, which fill'd their souls with dread,
Thence has HE brought 'em with advantage out,
And made them HIS deliv'ring mercy shout;
1615. HE *set* their *feet upon a rock* secure,
And *made their goings* more than ever sure:
Yea, in the hottest furnace will they own,
Nothing they lost, except their dross alone,
And they might well be glad when that was gone. }

1620. Now, *LASTLY*, let *that promise* be survey'd,
Which is to *godliness in gen'ral made* *.

We

* 1 Tim. vi. 6. *Godliness with contentment is great gain.* 1 Peter iii.

We in the scriptures of *JeHoVaH* read,

That real *godliness* is *gain* indeed:

It surely with the righteous shall go well,

1625. Their song the faithfulness of GOD shall tell;

None who have try'd can call HIS service hard,

In keeping HIS commands is great reward.

This is indeed a most concerning truth,

To which can ev'ry Christian give a proof,

1630. And many blessed instances record,

Wherein he try'd the goodness of the LORD.

When close to GOD, and to HIS law they keep,

They know they shall a sure advantage reap;

And oft with humble gratitude may say,

1635. "*This had I, 'cause I did THY laws obey.*"

Nor can a single faint the truth disown,

Of the positions I shall now lay down.

Yes, they can all with confidence aver,

When they HIS int'rests to their *own* prefer,

1640. And seek HIS glory with a single eye,

Their own advantage they advance hereby.

When they consulted least with flesh and blood,

They did themselves the most effectual good,

In that wherein the LORD was most their end,

1645. And they did private int'rest least intend,

iii. 12. 13. *The eyes of the LORD are over the righteous, and his ears are open to their prayers. And who is he that will arm you, if ye be followers of that which is good? Psal. x x. 11. Moreover by them is THY servant warned: in keeping them there is great reward.*

They found the most advantage from the same,
Nothing was lost by such a gen'rous aim.

To walk with GOD, and keep the conscience clean,
Has the best policy at all times been:

1650. When most they study'd how the LORD to please,
They found most satisfaction in HIS ways;
And they acknowledg'd, with a grateful voice,
HIS way at once was their reward and choice.

These know such real joy and peace of mind,
1655. They in withstanding of temptations find,
As cannot in the sinner's breast arise,
Who most his sensual wishes gratify:
And when they can their wills to GOD submit,
Laying their int'rests at the SAVIOR's feet,
1660. No carnal joys can be by half so sweet.
O! sweet sensations, which the Christian proves,
When GOD declares that HE his way approves.

Mental tranquility, and inward peace,
They know to be the fruit of thriving grace;
1665. A holy walk, and calm composed mind,
Are like the body and the shade conjoin'd:
The best and sweetest days they ever saw,
Were when their hearts were subject to the law.

Content, and solid happiness *below*,
1670. From a close walk with GOD can only flow;
Vital *religion* is the surest way,
Even to *self-enjoyment* to convey:

And

And we can best our Worldly lot enjoy,
When GOD is made our souls *exceeding* joy.

1675. Yea, to enjoy communion so divine,
And nearness to the LORD, may well refine
The nat'ral spirits, and new strength imparts
To the abilitys and nat'ral parts.

Truly he must be blind, who cannot see
1680. How sure and real must that blessing be,
Which makes the Christian's Little oft yield more
Than others gain that have a greater store.

Sweetness and satisfaction 'twill afford,
When they their hearts have given to the LORD;
1685. To mark HIS ways, how far HE condescends
To their desires, and what they wish'd for sends;
How kindly HE HIS people will requite,
When they have made HIM their supreme delight!

Religion's sweetness in the practice lies,
1690. 'Tis then most easy when we most practise;
Its pleasantness is then beyond all doubt,
When men religious are become throughout.
Such dutys only will be sweet indeed,
Which from an *inward principle* proceed;
1695. And holiness wou'd much more pleasant be,
Were it less mingled with hypocrisy.

The godly by their own experience know,
That true humility, and walking low,

- Ne'er lost them honor and respect from *men*;
 1700. These, when left sought, were found the easiest then.
 None ever yet true honor lost, because
 He did not hunt for worldly vain applause:
 The self-abas'd the LORD delights to raise,
 But all the sons of pride HE will abase.
1705. Faithful observers shall HIS goodness prove,
 When most concern'd their little to improve,
 Then from the LORD, for their encouragement,
 They often find some kind addition sent;
 And *grateful* souls, who *sought* their love to show,
 1710. Have never wanted reason to be *so*.
 Serious improvers frequently must own,
 They have *a mercy in a mercy* known;
 Yea, in each cross there may a mercy be,
 Which those alone who for it *search* can see.
1715. Their GOD repays by HIS own providence,
 Greatest sincerity with most of sense;
 And secret honesty before the LORD,
 HE before men will openly reward:
 The worst of men will oftentimes reverse
 1720. Such who with boldness in CHRIST's cause appear;
 And faithfulness more favor may obtain,
 Than others cou'd by base compliance gain.

The gain of godliness is never seen,
 Nor the vast difference there is between

Him

1725. Him that hates GOD, and him that on HIM waits *,
 So plain, as in the day of greatest straits;
Then former tendernefs is well repay'd,
 And a good confcience is the strongest aid.

- Such whose concern it is the LORD to serve,
 1730. Have been oblig'd at many times t'bserve,
 With what a watchful eye HE keeps HIS friends;
 A guard invifible HIS faints attends, }
 The hoft of GOD HIS flock below defends,
 Herein not fancy does their minds delude,
 1735. 'Twas GOD's own hand which they fo oft have view'd,
 Averting danger when fo imminent,
 That *this* alone the danger cou'd prevent;
 While danger feem'd to come fo near alone,
 That GOD's preventing goodnefs might be shown:
 1740. HIS wondrous care the grateful foul furveys,
 And owns HIS providence in sweet amaze.

- An heart enlarg'd for GOD, whoever shows,
 A large allowance GOD on him beftows;
 And thofe whom tender fympathy may make
 1745. Other faints burdens on themfelves to take,
 A pleasing recompence have often had,
 Their private burdens were the lighter made.

True godlinefs, as faints may feel and fee,
 Its own reward may in great meafure be:

* Mal. iii. 18.

1750. It beautifys the soul, and makes the face to shine,
 Gives to the conversation grace divine:
 Guards and preserves its true disciples hearts,
 From vexing crosses, and tormenting finarts;
 Which pierce the souls of others thro' and thro',
 1755. Who after idols and their lusts will go;
 The harlot's golden bowl contains a dose,
 Bitter as death and wormwood in the close.

- In fine, all saints find surely in the end,
 GOD is the best, the dearest, only friend,
 1760. And those who love HIM, nothing shall offend. }
 When there is peace with HIM, a league is found,
 Made with the beasts and stones that strew the ground;
 All providences sweetly are agreed,
 To make these blessed souls be blest indeed!

1765. Thus I've in divers cases aim'd to shew,
 The scripture *PROMISES* are *surely* true:
 This all the godly by experience know,
 They all have felt and seen them to be so.
 The foll'wing pages now as clearly will
 1770. Evince, that GOD HIS *THREATNINGS* will fulfil;
 Their truth the Christian in sad earnest feels,
 And his experience their fulfilment seals.

- From *wrath vindictive* they exempted be,
 That bare the SURETY and HIS saints set free:
 1775. Sooner shou'd *Noah's flood* return again *,
 And sweep the habitable world of men,

* Isaiah liv. 9.

Than wrath touch them, whose sins the SAVIOR bore,
 To whom *JeHoVaH* by HIS own self swore,
 HE'd not be Wroth with *them* For Evermore;

1780. Yet does the word of GOD in truth aver,
Such fatherly displeasure may incur;
 And when they will not HIS commandments keep,
Sin may constrain the scourge to enter *deep*;
Accursed sin may on HIS own elect,

1785. Bring down most *sad* and visible effects.
 To witness what a bitter thing is sin,
 What a malignant nature is therein,
 The true believer learns by heart-felt smart,
 From GOD how dreadful it is to depart,

1790. How great an evil to backslide in heart!
 This chastisement shall certainly take place,
 'Twas promis'd in the covenant of grace †:
 His promise to HIS SON GOD *will not break*,
Nor from HIS seed HIS loving-kindness take.

1795. But if they turn aside and leave their GOD,
 HE'll *punish* their *transgressions with a rod*;
 And ev'ry child of GOD can give some proof,
 His Father's threatnings are undoubted truth.

In ev'ry case the *word* our rule must be,
 1800. This in all ages we accomplish'd see:
 And tho' affliction be man's common lot,
 It from the dust by chance arises not,
 But, like a *blood-bound*, is most plainly seen,
 To follow oftentimes the track of sin;

† Psalm lxxxix. 30.

1805. We by the stroke the cause may often know,
Which does the truth of scripture-threatnings show.

JeHoVaHs sov'reignty indeed is such,
His manner and His measure vary much;
So none may limit or prescribe His ways,
1810. Or fix His method in a special case:
Yet *this* we may assert and well affirm,
The word of GOD remains for ever firm.
And we from thence may more than give a guess,
What will such evils follow more or less;
1815. Observing how GOD commonly proceeds,
And whither sin in its own nature leads;
For in all ages we GOD's ways may see,
Both with themselves and with His word agree.

Tho' true believers have no *wrath* to fear,
1820. From condemnation they exempted are:
Anger and *wrath* are things distinct; and they *,
Tho' not the former, feel the latter may.

Nought

* See the judicious Dr. Gill, on *Eph. v. 29*, *No man EVER yet hated his own flesh, but nourisheth and cherisheth it, even as the LORD the church* — There is a difference, as he well observes, 1. Between anger and hatred, or fatherly displeasure and vindictive wrath. 2. Between persons and actions. 3. Between desert and fact. 4. Between real and imaginary. 5. Between hatred and a non-discovery of love.

"Dr. *Crisp* says, GOD is never wroth with His people. This is comfortable doctrine; but is it scriptural?" asks the late excellent

Nought from HIS love th' elect can separate,
 Their *persons* never did nor can HE hate;
 1825. But HE the sins of those HE loves the best,
 Cannot but know, and cannot but detest:
 On mens inventions HE *will* vengeance take,
 Tho' the inventors HE will not forsake.

Nay, farther, it assuredly is known,
 1830. GOD may contend most *sharply* with HIS *own*;
 Without reproof *that* shall not pass in *them*,
 Which in the world HE may not *yet* condemn:
 If spite of light, and love, and law, they stray,
 With thorns and briars HE'll hedge up their way;
 1835. To cure their hearts, to sinful wandrings bent,
 HE'll break their bones by awful chastisement.

In holy anger, may their Father GOD
 Scourge HIS own children with a dreadful rod;
 Yea, even may HIS own pursue sometimes
 1840. Down to the grave, in vengeance for their crimes:
 And such, whose sins on JESUS CHRIST were lay'd,
 For whom the SURETY all their debts has pay'd,
 May here examples be of judgment made. }

Yet all these threatnings have a blessed end,
 1845. However GOD may with HIS own contend;

lent Mr. Hervey, MSS. *pene me* — *Answo*. What says *Isaiab* to it, *ch.*
liv. 9? — Keeping these distinctions in mind, it is a glorious truth,
 confirmed by the oath of GOD.

Therefore

Therefore *the LORD chastises us, that we
Might never with the world condemned be.*

Oh, 'tis a blest exchange made by the LORD,
That now HE shou'd have plac'd the flaming sword,
1850. Which kept the tree of life when Adam fell,
To keep HIS people from the paths of hell!

These things premis'd at first, the way to clear,
I now proceed to make this truth appear;
And shall of divers special evils speak,
1855. Which do the saints too often overtake;
'Gainst which the scripture does expressly warn,
Wherein the threatnings truth we may discern;
With deep-felt groans, and with an heavy breast,
Wou'd their fulfilment all the saints attest.

1860. *First* then (and, O! what ills arise from hence)
Security and carnal confidence *,
Is what o'ertakes the people of the LORD,
And what HE threatens in HIS awful word;
And many proofs their sad experience brings,
1865. What bitter fruit from this curst evil springs.

Security, as most believers know,
Some awful change does usually forego:
When in a dull, dead frame, at ease they lie,
Some sharp and rousing dispensation's nigh;
1870. Either a fall into some sin more gross,
Or some alarming providential cross;

* Hof. ii. 1—9. — Hof. vii. 9. — Isa. xxx. 16, 17.

Some thorn or other in their bed they meet,
To rouse from sleep, and set them on their feet.

- The godly too by sad experience find
1875. (When they self-searching do not duly mind)
That seldom reck'ning with the conscience tends
Most sorely to perplex them in the end;
Brings sad confusion on, and makes 'em be
Unwilling their own real case to see.
1880. Thus it a bitter, heartless work, is made,
Of self-examination they're afraid;
Nor dare before the LORD alone retire,
Into their souls condition to enquire;
This even leads to lay their duty by,
1885. And to sad hard'ning has a tendency.

- When once the heart secure and carnal grows,
This soon the with'ring conversation shows;
The vigor of the gifts will soon decay,
And the once fair profession fade away:
1890. Till the dead exercise of gifts proclaim,
How languishing and low the inward frame;
So that by-standers may the cause find out,
And know how 'tis within by what they see without.

- Then* their own weakness most the faints have known,
1895. When they with most self-confidence have gone,
Or duty to attempt or to oppose,
By their own strength, the feeblest of their foes,
When, least expected, came some certain cross,
And the surprize made heavier the loss;

Whereas

1900. Whereas when they for trials did prepare,
 They often sweetly disappointed were,
 The LORD was better to them than their fear.

Sporting securely with temptation may
 To *dreadful earnest* soon the soul betray;
 1905. 'Tis very hard around the fire to dance,
 And not be burnt, or meet with some mischance:
 A snare, which trifling at a distance seem'd,
 When it came nigh, was worse than it was deem'd;
 Upon their hearts had stronger bands, and more,
 And was another thing than they believ'd before.

1911. Those means the saddest disappointments gave,
 Wherein they over-much confided have;
 Put out of place, and, in the room of GOD,
 They or miscarry'd or became a rod:
 1915. Whereas the saints at other times have seen,
 Help sent 'em by an unexpected mean;
 That GOD HIMSELF to order means might show,
 And that their usefulness to HIM they owe.

The saints can witness too, with wat'ry eyes,
 1920. When they a trial did far off despise:
 'Twas usual that their carnal confidence
 Shou'd turn at last to carnal diffidence;
 When it came nigh, it prov'd their strength beyond,
 And they were left beneath it to despond.
 1925. As in an ague, heat to cold will turn,
 And now he freezes who did lately burn:

Just thus their confidence immoderate,
 In sad discouragement may terminate,
 And one extremity is made to be
 1930. The other's punishment, we often see.

A *second* sin, the saints *unwatchfulness* *,
 Is threaten'd in the word of GOD no less.
 Oh, they have found it sad in this respect,
 Their most important duty to neglect!
 1935. To watch how often did the SAVIOR call,
 " *Watch, lest ye shou'd into temptation fall.*"
 How just the warning can each Christian tell,
 His own experience proves it but too well.

They know 'tis hard to guide the walk aright,
 1940. Unless their bridle on the heart be tight;
 Slack'ning the reins but for a little, may
 Make woeful work for many a mournful day.
Unwatchfulness, they know to be the cause,
 Why from the soul the HOLY GHOST withdraws;
 1945. Their life and liberty this sin destroys,
 Their souls enervates, robs 'em of their joys.

This helps to make their sun-shine end so soon,
This into midnight quickly turns their noon;
This, when they may the most enlargement know,
 1950. Will quickly sink their ebbing comforts low.
 When they keep not a strict and proper guard,
 Their artful foes will for them be too hard;

* Luke xxi. 34—36. — Matt. xxvi. 40, 41. — 1 Pet. v. 8.

And when their spirit is enlarg'd the most,
 Pride will creep in, and self begin to boast:
 1955. Then, tho' just now they sail'd before the wind,
 The gale withdraws, and leaves 'em far behind.

They find, when once their heart they open lay, }
 'Tis quickly seiz'd upon and made a prey,
 And with a sting returns, if once it stray. }
 1960. Yea, a swift progress sin will ever make,
 When once it can the Christian overtake.
 A sinful thought, conniv'd at by the faint,
 Will quickly his imagination taint;
 There roll'd about, unless he take good heed,
 1965. It shortly to th' affections will proceed:
 Let him that can then shake it off the mind,
 No easy work he certainly will find.

This sin will change a blessing to a cross,
 And an advantage to the greatest loss;
 1970. Neglected opportunitys, we see,
 Chang'd into sad and grievous losses be.
 By this retirement may a snare be made,
 And leisure more ensnaring be than trade.
 Vain thoughts indulg'd, tho' pleasant to the taste,
 1975. May turn to gall and wormwood at the last:
 No company the Christian can be in,
 Wou'd be so bad as what he finds within;
 Unchain the thieves that in his bosom dwell,
 To make him *worse*, he must be sent to hell.

1980. The saints have also by experience known,
Unwatchfulness will pray'rlessness bring on.
 'Tis hard at Even to retire and pray,
 When the heart gadded all abroad by day:
 Nor can *he* well in worship be devout,
1985. Who is not watchful o'er his walk without.
 Inward distemper, thro' *unwatchfulness*,
 Itself ere long will outwardly express,
 And in the conversation find a vent,
 By words unguarded or impertinent;
1990. By passion, or some other open ill,
 Which may the soul with guilt and trouble fill;
 Will break the peace, the spirit overcloud,
 May cause the LORD HIS lovely face to shroud:
 For duty this will make the soul unmeet,
1995. And hinder with the LORD communion sweet.

A *third* sad sin, to which too prone we are *,
 Is to neglect to call on GOD by pray'r;
 This the word threatens, and declares that we,
 Then like to fall into temptation be:

2000. Yea, this 'tis written in the sacred word,
 Will lead to *cast off fear before the LORD*.
 These scripture threatnings certainly are true,
 Their truth the saints too well can witness to.

This, ev'ry evil, as they find, begins;
 2005. *This* gives increase and strength to all their sins.

* Matt. xxvi. 41. — Job xv. 4.

If lively pray'r the Christian intermit,
 Will each corruption strength and vigor get.
 Let Satan cause a man to cease to pray,
 Spiritual life will very soon decay;

2010. Soon all religion will be almost gone,
 A sad consumption will the soul seize on.
 Yea, those whose leaf so flourishing was seen,
Kept by the scent of living water green,
 Fed by the fountain of the LORD they grew,
 2015. *All night upon their branches lay HIS dew.*
 Such the neglect of pray'r has shortly made,
 Feeble and meagre as an empty shade;
 And tho' the sad disease may make 'em blind,
 And hide the true condition of the mind,
 2020. By-standers may the alteration find.

- They know be either pray'r neglected quite,
 Or now and then perform'd without delight,
 To still the conscience just run o'er in haste,
 All other dutys soon will give distaste,
 2025. And all religion will ere long become
 Disrelish'd by and to them burdensome.
 He that but seldom or that never prays,
 Will have no heart to meditate or praise;
 Spiritual converse will not then be sweet,
 2030. Nor the heart be for any duty meet;
 Yea, livelyest Christians, and their company,
 Will soon be shunn'd, or else a burden be.

They likewise know the laying-by of this,
 To more neglect a strong temptation is;

And

2035 And by degrees this evil wou'd proceed,
 Till they of pray'r shou'd hardly feel their need:
 Nay, this wou'd deaden and bewitch 'em so,
 Themselves and their own case they shou'd not know;
 And when least in this exercise they find,
 2040. This more and more will indispose the mind;
 The fewer errands they have to the throne,
 Nor the necessity of pray'r is known;
 Nor duty is to their poor souls more sweet
 Than tatter'd Pray'r-books which poor church-mice eat.

2045. A little pray'r will make their burdens great,
 Multiply troubles, bring on many a strait,
 And cares will on 'em grow if pray'r abate;
 For little burdens then made grievous are,
 When they are left *alone* their load to bear;
 2050. When their own counsel they are left to take,
 Who not the LORD their counsellor wou'd make.
 O! all the saints can by experience tell,
 If pray'r's neglected, nothing goes on well:
 This blessed remedy of pray'r untry'd,
 2055. No other means can give relief beside.

Defection from the doctrines of the word,*
 Is a *fourth* evil threaten'd by the LORD.
 This such who kept by grace almighty be,
 From *final* falling and apostasy,

* Jer. ix. 13—15. — Psal. lxxxix. 30, 32. — Josh. vii. 11.

2060. Thro' strong temptation may be drawn into,
 But surely shall and sorely for it rue.
 With *wormwood* may their troubled souls be *fed*,
 Who in the crooked paths of error tread:
 Herein too many of the saints have found,
 2065. The threatening falls not always to the ground.

- Such in one day perhaps may venture more,
 Than they in all their life-time shall get o'er.
 A wrong touch given to the ark of GOD,
 May all their days be made a heavy load;
 2070. And, beyond almost any sin again,
 Bitter reflection cause, and deep-felt pain:
 This may so sorely on the spirit lie,
 When in the eve of life, and near to die,
 As that they shall not able be to rest,
 2075. 'Till this before the world shall be confest.

- This sin the LORD may often meet they find
 With a severe rebuke before mankind:
 And tho' the LORD HIS people will forgive,
 And intimations of HIS love may give;
 2080. Yet in this case HE will, as such shall know,
 Some open mark of HIS displeasure show.
 A turning from the truth has never been,
 Of 'scaping trouble and distress a mean;
 But crooked paths, instead of setting free,
 2085. Have only made their troubles double be:
 And *that* for which they left the way of GOD,
 Hath sorely met them in another road;

'Tho' gilt the edge might be of error's cup,
'Twas very bitter when they drank it up.

2090. 'Tis hard, if from the truth one turns away,
To stop or know where he at last may stay:
Such may be drawn to what they never meant,
Retrograde motions, very violent;
A little yielding here 's a dangerous thing,
2095. And awful consequences may it bring.

Yea, and a sad and awful thing is it,
If they an opportunity omit,
Their testimony to the truth to give,
When they a call in Providence receive:
2100. Such may expect the LORD HIS face to hide,
And oft from usefulness are laid aside.
Who wou'd not work, when GOD to work did call,
HE may henceforth refuse t' employ at all;
This very obvious oftentimes hath been,
2105. As those who mark the ways of GOD have seen,
Refusing public work may also tend
To personal desertion in the end;
And he that hides a talent in the dust,
Must own the loss of talents to be just.

2110. Now a *fifth* evil I proceed to name *,
An unsubdu'd, unmortified frame:
This the word threatens, and expressly saith,
That *carnal-mindedness* indeed is *death*.

* Rom. viii. 6, 7.

How true this threatning ev'ry faint must know,
 2115. His sad experience proves it to be so.

For this most Christians have severely paid,
 Their idols often were their crosses made:
 GOD set a mark of jealousy upon
 Their dearest things, when they usurp'd HIS throne.
 2120. Yea, those that well observe HIS righteous way,
 With others and themselves can surely say,
 'Tis a sure way with any thing to part,
 Immod'rately thereon to set one's heart.
 Exorbitant affection in the end
 2125. Will to the ruin of its object tend;
 Which either GOD will from the way remove,
 Or it a judgment and a cross shall prove.

Eternal things will never yield him less,
 Than when the Christian doth them hardest press;
 2130. Nor had he ever from the world less fruit,
 Than when most eager in the poor pursuit.
 When most he look'd for satisfaction there,
 Then was he hurry'd most with carking care;
 And when thus kept from making GOD their joy,
 2135. Then his own self he cou'd not well enjoy.

When also, as too well believers know,
 Mortification-work advanc'd but slow,
 The smart was doubted, and at last this was
 Of some sharp cure the grand procuring cause;
 2140. When the disease to such an height arose,
 As insufficient made a smaller dose.

When

When Christians sometimes outward things require,
 With an immoderate, unrestrain'd desire;
 A sharp reproof they meet with from the LORD,
 2145. Tho' with their wishes he may seem t' accord.
 What they pursu'd so hard, tho' they attain'd,
 They thence but little satisfaction gain'd:
Give children, or I die, so Rachel cry'd,
 Children she had, and in her labor dy'd.

2150. The faint can likewise by experience tell,
 Over-anxiety ne'er answers well:
 It might a matter mar, but cou'd not mend;
 Tho' never any thing did badly end,
 When they on GOD did quietly depend.

2155. The last sad *threatning* I shall now recite,
 Is, *sixthly, doing violence to light* *;
 The sad effects hereof have surely been
 In ev'ry age evinc'd, and clearly seen.
 Such who the *voice* of conscience *will not mind*,
 2160. The dreadful consequence will surely find.

If the faint will his Father's voice neglect,
 'Tis found this has a tendency direct,
 Remaining light still farther to obscure,
 And a judicial hardning to procure.
 2165. Slighted reproofs, as such too surely know,
 Less pungent and less frequent quickly grow;

* Prov. xxix. 1. — Psal. lxxxi. 11, 12.

Nor conscience speaks so often by and by,
 Nor will their heart as once affect the eye:
 There once a still rebuke the tear wou'd bring,
 2170. But now they do not heed a greater thing;
 Nor will he stick at last at ten times more,
 Than wou'd have startled all his soul before.

When such their bosom-evil wou'd not view,
 Which both the word and conscience witness'd to,
 2175. *That* they at last were forc'd to see indeed,
 Yea, on the forehead written men might read:
 Guilt once reveal'd, and shifted off again,
 Wou'd be laid open in the sight of men;
 And when no pardon was in secret sought,
 2180. The crime to light before the world was brought.

This highly to provoke *JeHoVaH* tends,
 When light is darken'd for some private ends:
 When once resolv'd, a man will still enquire
 Again an answer, and again desire;
 2185. As longing such or such a thing to see,
 To have some warrant, or permitted be;
 When GOD already once had clear'd their mind,
 'Tis a most dang'rous thing, they'll surely find.
 An answer to their wish such oft have had,
 2190. At last their choice has been their judgment made:
 And such that awful word fulfill'd have known,
He's join'd to idols, leave him then alone.
 I add, what bitter sad experience shows,
 'Tis dreadful (but *how* dreadful no one knows)

2195. To strain the conscience, which, as many feel,
Tis easier far to injure than to heal.
Delib'rate vent'ring in temptation's way,
Is that for which did many dearly pay;
'Tis dang'rous going to the *high-priest's hall*,
2200. Without a warrant, and without a call.

Mind but one sentence more, 'twill be of use,
Bold fining faint believing will produce.

F I N I S.

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